

THE CHRISTIAN MINISTER IN INDIA

His Vocation and His Training

A study based on a Survey of
Theological Education conducted
by the National Christian Council

By

C. W. RANSON

Secretary, National Christian Council of India, Burma and Ceylon

CHRISTIAN LITERATURE SOCIETY FOR INDIA

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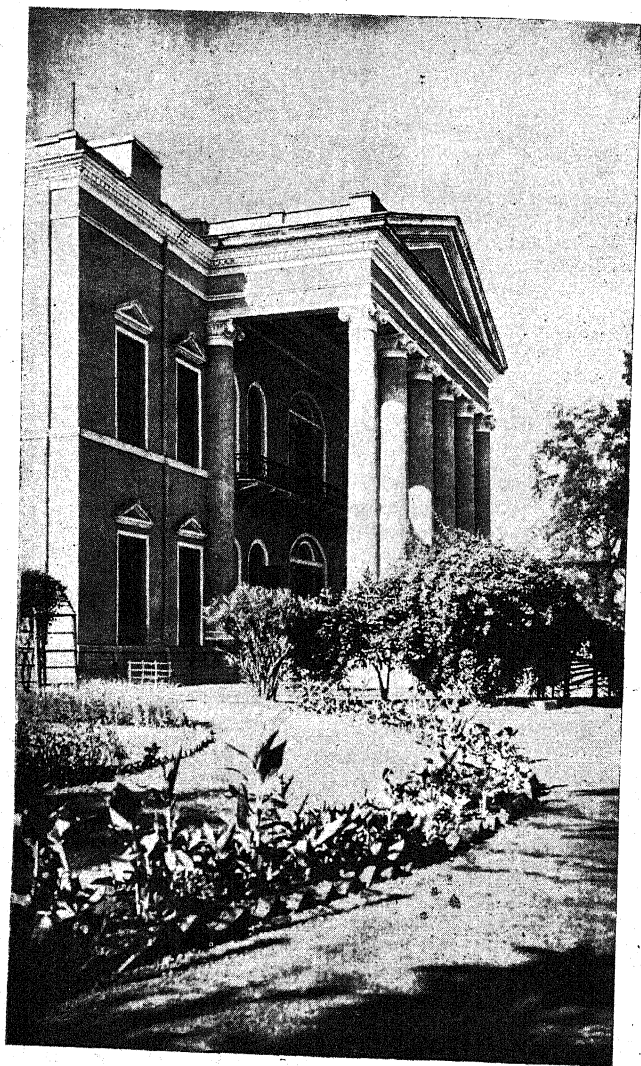
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TO
MY FATHER
a faithful minister of Jesus Christ
and
TO THE MEMORY OF MY MOTHER
whose ambition for her son was
that he too should be called to
the Christian ministry





SERAMPORE COLLEGE

*Founded by Carey, Marshman and Ward, 1818.
Incorporated by Danish Royal Charter, 1827.*

AUTHOR'S PREFACE

WHEN I joined the staff of the National Christian Council in 1943, plans for a survey of theological education were complete, and the first stages of their execution had already begun. For the past two years this survey has been one of my main responsibilities, and I have been conscious, at every stage of its progress, of how much it owes to those who initiated it and, in particular, to my predecessor, the Rev. Frank Whittaker, and to the former Chairman of the N.C.C. Theological Education Committee, the Rt. Rev. Stephen Neill, Bishop of Tinnevely.

It was my hope, when I was asked to prepare this final report, that I should be able to do so in close collaboration with Bishop Neill; but he was compelled by ill-health to leave India before the task of writing was begun. Those who know the Bishop of Tinnevely will realise how much this book would have gained in quality had he been able actively to share in its preparation.

The first draft of each chapter was sent to the members of the Editorial Board (see Chapter I); and I have to acknowledge my debt to Dr. Angus, Bishop Pickett and Bishop Sandegren for their vigilant reading of the manuscript, for valuable advice, which has improved the text at many points, and for consistent encouragement and help. The Rt. Rev. Noel Hall, Bishop of Chota Nagpur, though not a member of the Editorial Board, has rendered a like service by reading the entire manuscript and sending notes upon it, which were marked by both erudition and practical understanding, and have enriched more than one section of the report. My colleagues, Dr. R. B. Manikam and the Rev. William Stewart, have also seen the whole text, and I am grateful to them for a number of helpful suggestions. Mr. Stewart has done me the additional service of pointing out one or two passages of more than ordinary obscurity, and of correcting several faults of style. The Rev. C. E. Abraham supplied me with some notes on the Syrian Church, and later read the whole of the historical chapter and offered helpful and constructive criticism. Mr. P. O. Philip read through the draft of the

section on the Syrian Church, and saved me from one 'error of interpretation'. The Rev. S. W. Savarimuthu prepared some notes on Lutheran training for the ministry, of which I made use in writing that section of the report. Principals of institutions have throughout been most patient and generous in supplying detailed information. Mr. J. Matthew of the N.C.C. Office staff deciphered a much-corrected manuscript and typed it with neatness and accuracy. I am grateful to Mr. W. H. Warren, of the United Society for Christian Literature, for his keen interest and for a variety of assistance in connection with the publication of the report—not least for undertaking himself the laborious task of correcting the galley proofs.

The possibilities of error in a book of this kind are considerable. In dealing with a large number of institutions, scattered over a very wide area, and with a range of ecclesiastical polity in which there are marked differences in tradition, outlook and method, there is abundant scope, even if there be no excuse, for mistakes in fact or in judgment. I should not care to claim that such mistakes have been completely eliminated; but they have at least been reduced, thanks to the diligence of the group of friends, representing a wide variety of tradition within the Catholic Church, who have read the text in whole or in part. They have contributed greatly to the strength and accuracy of the report. For such weaknesses and defects as remain I must accept sole responsibility.

We are told that Napoleon, after fighting sixty battles, declared that he had learned nothing that he did not know at the beginning; and there are those who think that the method of the survey—so widely used in contemporary social and religious study—is often merely an elaborate means of telling people what they already know. Whether or not the protracted and extensive enquiries which have culminated in the publication of this book have been worth-while, others must judge. I can only record that, for me, it has been a task of absorbing interest, which has greatly increased my knowledge, enlarged my friendships and, I believe, deepened my understanding of some of the most difficult and pressing problems of the Church in India. I am very conscious of the

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limitations of the survey—of the fact that there are certain aspects of theological education which have been inadequately treated, and of the need for continued study, thought and consultation. It is my hope that the publication of this book will stimulate such further enquiry and help to create a deeper and more widespread concern for the training and increase of the sacred ministry in the Church in India.

C. W. RANSON

Nagpur, C.P., India,
20th March, 1945.

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We are upon an engagement very difficult.

Cromwell, on the eve of Dunbar.

Nil tam difficile est quin quaerendo investigari possit. (Nothing is so difficult as to be beyond the reach of investigation.) Terence.

CHAPTER I

INTRODUCTION

THE subject of ministerial training has for many years engaged the attention of the National Christian Council of India, Burma and Ceylon. The Committee on Theological Education has been in existence since the re-organisation of the Council in 1924, and has sought to focus attention and to foster discussion upon many of the most important aspects of the training of the indigenous ministry of the Church in India.

This report is primarily the product of a recent investigation; but it owes much to the accumulated knowledge and experience which are the fruit of twenty years of sustained consultation and enquiry.

1. THE COMMISSION ON CHRISTIAN HIGHER EDUCATION.

The important commission on Christian Higher Education, which visited India in the winter months of 1930-31, under the chairmanship of the Master of Balliol College, Oxford (Dr. A. D. Lindsay), was concerned primarily with general education. The original terms of reference for the commission made no mention of theological education; but, at the request of the National Christian Council and of some Mission Boards, it was later agreed that 'higher theological colleges and seminaries' should be included in the study 'to the extent of determining their relationship to the question of higher collegiate education'. The Commission accordingly included in its report a brief but important section on theological education. The recommendations which it contained laid emphasis *inter alia* upon the following points:—

(a) That the resources of the theological colleges should be used for the prosecution of the co-operative research in

applied Christianity proposed for the Arts Colleges by the Commission, and for the campaign of extension planned for pastors and teachers.

(b) That 'unless there are compelling reasons to the contrary the higher theological colleges, whether one or more, should, while retaining their character as separate institutions with their own life of devotion and discipline, be located in close proximity to the central colleges, where research and extension are to be carried on'.

(c) That the theological colleges should be 'co-operative to the fullest extent'.

(d) That it is desirable 'that there should be a union or co-operative school of theology in each important language area', teaching in the vernacular.

(e) That 'every possible provision should be made for the early supply of a strong body of Indian theological teachers'; and that adequate representation of Indian Christians in the government of theological institutions should be secured.

(f) That the provision of suitable theological literature in the vernaculars should be 'part of the work of the proposed institute of extension and research'.

The National Christian Council Committee on Theological Education pressed these recommendations on the attention of the institutions, churches and missions concerned and, in the years immediately following the Lindsay Commission, there was a great deal of discussion on the subject of co-operation, on the number and location of higher theological institutions, and on the possibility of establishing a union school of theology in each main language area. Progress was made in some directions, but many of the most fundamental questions were still matters of irresolute debate when the Tambaram Conference met.

2. THE TAMBARAM MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL.

The meeting of the International Missionary Council held at Tambaram, Madras, in 1938, reported that 'almost all the younger churches are dissatisfied with the present system of training for the ministry and with its results'; expressed

the opinion that 'the present condition of theological education is one of the greatest weaknesses of the whole Christian enterprise'; and instructed the Committee of the Council to appoint a commission 'to arrange for the preparation of detailed studies of the situation, where these have not already been made, to visit the main centres of theological education and to work out a policy and programme for the training of the ministry in the younger churches'.

The Tambaram Conference met under the shadow of gathering war-clouds and, within nine months of its meeting, came the deluge which has gradually engulfed the world and rendered comprehensive international action impossible.

The National Christian Council of India, Burma and Ceylon convened a conference on *Training for the Ministry* in December, 1939. This conference, recognising the urgency of the need for a thorough enquiry into the problems of theological education in India, Burma and Ceylon, and the probability that the comprehensive study proposed by the Tambaram Conference would be indefinitely postponed, recommended that an immediate survey should be initiated by the National Christian Council Committee on Theological Education. The recommendation was approved by the plenary session of the National Christian Council held at Nagpur from December 28th, 1939, to January 2nd, 1940. The Council adopted the following resolution :—

'RESOLVED—

That the Council instruct its Committee on Theological Education to investigate and report on the situation in India on the following points :—

(a) whether the existing relationship between theological and general education is satisfactory;

(b) whether the present curricula and the period of training for the various grades of theological training need to be revised;

(c) whether the existing facilities in various language areas are sufficient for the training of the different types of ministers needed;

(d) whether adequate provision is being made for the

care (spiritual and intellectual) of the men after they leave the seminary;

(e) what possibilities there are for giving higher theological training in the vernaculars;

(f) whether adequate provision is being made to supply national teachers who could impart training in specialised branches of theological education.'

The Council also requested its secretariat to make 'a thorough study of the possibilities of co-operation in the work of training ministers all over India'.

3. THE N.C.C. SURVEY OF THEOLOGICAL EDUCATION.

The heavy additional burdens which the war imposed upon the National Christian Council and the temporary reduction of its secretarial staff delayed the initiation of plans for a survey of theological training. In 1942, however, the Committee on Theological Education completed its arrangements for a comprehensive investigation and the survey was commenced. There were three main stages in the enquiry :—

(a) *Questionnaires* :—Preliminary questionnaires were prepared and sent to all institutions, churches and missions concerned in the work of theological training (copies of these are printed as appendices to the report). By this means, a large amount of detailed and essential information was assembled and classified, according to areas, in preparation for the next stage of the investigation.

(b) *Regional Commissions* :—Commissions were appointed to visit theological institutions and to consult with the representatives of churches and missions in every part of the country. For this purpose, India was divided into eight regions, in each of which a separate commission functioned. The chairmen of the regional commissions were, in each case, appointed by the National Christian Council and they were, with one exception, drawn from outside the areas which they were asked to survey. They were assisted by commissioners with knowledge and experience of local conditions, who were nominated by the Provincial Christian Councils.

The regional areas and the chairmen of regional commissions were as follows :—

1. ANDHRA (Telugu) : The Rt. Rev. J. Sandegren, Bishop of Tranquebar.
2. BOMBAY (Marathi and Gujarati) : Dr. P. D. Devanandan, United Theological College, Bangalore.
3. CENTRAL INDIA & C.P. (Hindi) : The Rev. R. W. Scott, Methodist Church in Southern Asia, Nagpur.
4. KANARESE : The Rt. Rev. Stephen Neill, Bishop of Tinnevely.
5. KERALA (Malayalam) : The Rt. Rev. Stephen Neill, Bishop of Tinnevely.
6. N.E. INDIA (Bengali, Oriya, Hindi, Oraon, Mundari, Santali) : Bishop J. W. Pickett, Bombay Area, Methodist Church in Southern Asia.
7. PUNJAB & UNITED PROVINCES (Urdu) : The Rev. C. W. Ranson, Secretary of the National Christian Council.
8. Tamil : The Rev. S. N. Talib-ud-Din, Principal, United Theological College, Saharanpur, U.P.

ASSAM was not visited by a commission, but a regional conference was held and a report on the province submitted.

BURMA : The Burma Committee¹ held a special meeting to consider the subject of theological education and submitted a report embodying its 'suggestions'.

In CEYLON the questionnaires were circulated and a statement, based on the answers received, was prepared by the President and Secretary of the Ceylon Christian Council and submitted to the N.C.C. Committee on Theological Education.

In every region a conference on theological education was planned; and, with one exception, each commission was thus able to meet and secure the advice of representative leaders of churches and missions in the area which it surveyed before finally framing its report.

Each regional commission submitted a detailed report of its work, which was printed and circulated to all institutions, churches and missions in the area and subsequently present-

¹ This Committee has been recognised by the N.C.C. as exercising for the time being the functions of the Burma Christian Council.

ed to the National Christian Council Committee on Theological Education.

(c) *A Central Conference* :—The Committee on Theological Education met in November 1943 to receive the regional reports. In view of the unusual importance of the meeting, its representative character was strengthened by the co-optation of fifteen additional members, thus bringing the membership of the committee to more than twice its normal number.

This enlarged committee received the reports of the regional surveys, and, on the basis of these reports, framed the outlines of a comprehensive plan for theological education in India. The findings and recommendations of this three-day conference were printed and presented, together with the regional reports, to the Ninth Meeting of the National Christian Council held in January, 1944, as the *Interim Report* on the Survey of Theological Education.

The completion of these complicated initial stages of the survey, during a year of unusual difficulty in India, was made possible by the willing co-operation of a large number of people, who realised the importance of the enquiry and threw themselves wholeheartedly into its completion. A special debt of gratitude is due to the chairmen of the regional commissions, many of whom in the discharge of their duties travelled great distances under very rigorous conditions. The Bishop of Tinnevely, as Chairman of the N.C.C. Committee on Theological Education, made a contribution of outstanding value. He was closely associated with the initial planning of the investigation, acted as chairman of two regional commissions and presided over the Central Conference, bringing to each of these tasks a clarity of vision, a grasp of detail and a fund of practical experience in theological training which have been of the greatest assistance in the conduct of the survey.

4. THE PREPARATION OF THE FINAL REPORT.

The National Christian Council in receiving and commending the *Interim Report* instructed its Theological Education Committee 'to make the necessary plans for the continuation of the survey, and for the publication of an authoritative

report on Theological Education in India'. The Council further requested its Executive Committee to arrange for the services of 'a suitable person' to be made available for a limited period for the preparation of the final report.

In July, 1944, the N.C.C. Executive released the writer from his other secretarial responsibilities in order that he might give undivided attention to the completion of the survey and the preparation of this volume.

(a) *Appointment of an Editorial Board*:—The Committee on Theological Education formed an editorial board to advise the writer of the report on its scope and content. The following persons were appointed to serve in this capacity: The Rt. Rev. Stephen Neill (Bishop of Tinnevely and Chairman of the N.C.C. Committee on Theological Education), the Rev. Dr. G. H. C. Angus (Principal of Serampore College), and the Rev. S. N. Talib-ud-Din (Principal, United Theological College, Saharanpur).

Before the preparation of the report was begun the Board suffered a very heavy loss in the departure of its Chairman (Bishop Neill) to England for medical treatment. The N.C.C. appointed the Rt. Rev. J. Sandegren, Bishop of Tranquebar, to take his place on the Board, and also added the name of the Bishop J. W. Pickett of the Methodist Church in Southern Asia.

The Board met in Nagpur in November 1944 and approved of a skeleton outline for the report. On the basis of this outline, the report was written in the months of November and December, 1944. As the first draft of each chapter was completed it was sent to the members of the Editorial Board for scrutiny and comment. The final revision of the manuscript was made in the light of criticisms and suggestions made by the Board and by other interested friends to whom it was submitted.

(b) *The report limited to the training of ordinands*:—The first intention of the Theological Education Committee was that the enquiry should cover the whole field of theological education, including the training of lay workers, of voluntary workers and of women. Though the terms of reference governing the investigation are amenable to such compre-

hensive interpretation, it soon became clear that the attempt to cover in a single report a field so vast and diverse must inevitably result in the sacrifice of thoroughness and precision. The Committee on Theological Education, therefore, decided that this report should be limited to the discussion of questions related to the training of ordinands. The following pages accordingly deal *only with the ordained ministry* of the Church, and with institutions which at the present time provide courses of training for ordinands.

(c) *The question of terminology* :—The lack of a uniform nomenclature, particularly for the description of theological institutions of differing types, is a frequent source of confusion. At present there is no generally recognised practice in the use of such titles as 'college' and 'seminary', and there is need for a more precise use of terms.

In this report, the term *Bible School* is used to describe institutions for the training, in the vernacular, of full-time *unordained workers* for pastoral and evangelistic service in the Church.

The term *Theological School* is employed to describe institutions training candidates for the *ordained* ministry of the Church, which use the vernacular as the main medium of instruction and, therefore, serve one particular language area.

The term *Theological College* is reserved for the description of institutions which prepare students for the Serampore B.D. or its equivalent, and use English as the medium of instruction.

The word 'seminary' is often used ambiguously in India. It appears in this report only in the historical summary contained in Chapter II, in a few quotations, and wherever it is part of the official title of an institution. There is much to be said for giving it a decent burial in this country.

5. THE SCOPE AND CONTENT OF THE REPORT.

It should be clear from what has been written above that this report is, in all its essential features, the product of a great deal of co-operative thinking and effort. Though the author whose name it bears must accept full responsibility for the form in which the material is presented, the main sub-

stance of the recommendations, and in particular the 'plan for Theological Education in India' set forth in Chapter VII, is based upon the work of the regional commissions and the findings of the Central Conference, which have received the general approval of the National Christian Council, as a whole.

This volume represents an effort to weld the great mass of miscellaneous information assembled in the regional reports into a coherent and orderly structure. A great deal of detailed material which appeared in the regional reports could not be used in a book of this size, without reducing it to a solid and indigestible mass of uninterpreted statistics. The process of interpretation has involved a certain amount of individual effort and the discussion of a number of important questions which were not treated with fullness in the *Interim Report*, as well as the addition of a good deal of supplementary material collected during the past twelve months.

Though theological education is discussed mainly in terms of 'India', both Burma and Ceylon find a place in the report, and even where they have not been specifically mentioned in the general discussion, the needs of these countries have been borne in mind.¹

The first part of the report is historical and descriptive. It begins with a brief account of the history of the indigenous ministry and its training, and proceeds to an analysis of contemporary needs and an estimate of the demands of the immediate future upon the ministry. There follows a detailed account of the facilities which at present exist to meet the Church's need for a well-trained ministry, and a discussion of the important question of recruitment, upon which the quality of training so largely depends.

The report then turns to the main constructive purpose of the survey, and outlines proposals for the reconstruction of the whole system of theological education. Since the clue to successful reconstruction is co-operation, an attempt is first made to present the case for a general co-operative effort in

¹ In the first draft of an early chapter an attempt at exactitude in this matter was made, but it resulted in so many clumsy sentences that on revision pedantry gave place to brevity, and the frequent repetition of the phrase 'India, Burma and Ceylon' has been deliberately avoided.

this field. The formidable difficulties of such an effort are fully discussed, and proposals by which these difficulties may be met are advanced. A concrete plan for a fully co-operative system of theological education for India is then presented. This plan follows in detail the recommendations of the Theological Education Committee and carries the full weight of the general approval and support of the National Christian Council.

No plan for the improvement of ministerial training can be successful without the full acceptance and effective discharge of its responsibilities by the Church. A chapter is, therefore, devoted to a statement of the responsibilities of the indigenous Church and of the share of the older churches in the west in the task of training the ministry in India.

A brief essay on the strategic importance of theological education concludes the report.

6. OTHER QUESTIONS DEMANDING FURTHER STUDY.

This report deals with all the questions which the Theological Education Committee was instructed to investigate, in so far as these questions concern the training of *ordinands*. There remain, however, three main groups of workers whose service is of high importance to the Church in the discharge of its pastoral and evangelistic task and whose training is a matter of vital concern and calls for further investigation.

(a) *Full-time lay workers*.—Available statistics indicate that for every ordained minister employed in the service of the Church in India there are at least four unordained workers engaged in pastoral and evangelistic work. It is clearly important that this large and indispensable body of lay assistants should receive such training as will enable them adequately to discharge their responsible duties. Bible Schools are, therefore, a necessary part of the equipment of the Church in India. The National Christian Council has authorized its Theological Education Committee to call area conferences for the exchange of ideas and experience between those engaged in the work of Bible School training and the formulation of plans for the strengthening of theological education at this level. It is hoped that the findings of these conferences, together with the *data* already available in the

regional reports of the theological education survey, will provide a basis for an authoritative statement on the work of Bible Schools.

(b) *Women workers*.—The training of full-time women workers and of the wives of men engaged in pastoral and evangelistic work is likewise a matter which calls for fuller investigation than has yet been possible. The traditional system of 'Bible women', still in extensive operation, needs to be examined in the light of changing conditions in the Church and the country. New opportunities for the service of Christian Indian women in Church and Mission, and the training facilities needed to prepare them for such service should be explored.¹ There is a growing demand for well-qualified women to undertake evangelistic and pastoral work particularly in rural areas and in connection with educational institutions.

(c) *Voluntary lay workers*.—'The only hope for the firm planting and growth of the Church in village communities is the recognition of the immense possibilities in the development of voluntary lay service'. The truth of this statement of the Tambaram Conference is being increasingly realised in India and in recent years there have been many experiments in the recruitment, training and use of voluntary workers.² A wealth of experience has already been gained. It is necessary that it should be more widely shared, and that resourceful, imaginative and carefully tested experiment should be encouraged. This can best be done by a comprehensive enquiry into the methods which are at present employed to enlist, train and utilize lay volunteers in the evangelistic and pastoral service of the Church.

¹ The Women's Christian College, Madras, plans to inaugurate in August, 1945, a course in theological and practical training for women candidates (ordinarily graduates with a few years' experience) 'who are looking forward to Christian educational, evangelistic and medical service'.

² In the United Provinces a Training Scheme for voluntary workers, generously financed by gifts from America, has been in operation for the past six years. An article on the training of voluntary lay leaders in South India appeared in the *National Christian Council Review* of February, 1944: (W. Scopes: *The Training of Voluntary Lay Leaders*).

You cannot get these great questions solved, or even only stated
GREATLY—except through much history. . . .

Baron von Hugel: *Letters to a Niece*.

CHAPTER II

THE PASTOR IN THE INDIAN CHURCH :

A SUMMARY ACCOUNT OF THE HISTORY OF THE INDIGENOUS MINISTRY AND ITS TRAINING.

1. THE INDIAN BACKGROUND.

The work of the shepherd of souls is distinctively Christian. Other great religions have their prophets and teachers, their priests and administrators. The pastoral office, as exercised by the Christian minister, is unique. The rich religious heritage of India offers many patterns and vehicles of expression of which the Church in India must take account in its effort to communicate the revelation of God in Christ in an idiom and a setting which render it intelligible to the people of the country. But there is nothing in the traditional religious practice of the great non-Christian faiths of India which corresponds precisely to the work of the Christian pastor as at once the leader and the servant of a worshipping community. There are, however, indigenous and pre-Christian institutions or modes of religious expression which have some affinity with traditional Christian practice and some relevance to contemporary Christian needs. Of these, none has been the subject of greater interest or more frequent experiment in adaptation than the *vanaprastha asrama*, the forest colonies of ancient Hindu India. The *gurukula* system, closely associated with the development of the *asrama*, represents a tradition closely akin, in method at least, to the task of Christian theological education.

'The *asramas*', writes Mr. P. Chenchiah,¹ 'were the earliest theological institutions of Hinduism. The *gurukula* system of education was at its inception a necessity of the

¹ *Asramas Past and Present*. p. 108.

times when there were no printed books or professional teachers. It was bound to pass away and in fact did pass away, as soon as students increased in number and teachers moved to towns to earn livelihood by teaching. It was in the asramas and as a result of the nature of religious education imparted therein that the gurukula system was transformed into an educational ideal, above the vicissitudes of the times and circumstances. The asramas were select schools and received a limited number of pupils. The main teaching of theosophy was closely linked to yoga. While theosophy can be taught anywhere and by any competent person, yoga can be learnt and practised only under the fatherly care of the guru. A family life with all its sympathy, love and fellowship became necessary. Thus arose the idea of education as a life process best imparted in the context of a family group, where vital and intimate personal contacts can exist between the guru and sishya. If the asramas did not originate the gurukula, they at any rate imparted to it ideal characteristics and thus made it a peculiarly Indian concept. We also owe to the asrama the guru, the imparter of spiritual life, as opposed to the teacher who merely enlightens.'

The ancient *asrama* was an outgrowth of naturalist religion which sought self-realisation and deliverance from the 'world' in a sense largely alien to the historic Christian faith. But the *gurukula* ideal, with its emphasis on simplicity and discipline and upon the direct and intimate association of the teacher with the pupil, represents a *method* which, however different the ends it sought to achieve, bears a resemblance to the example of our Lord in the training of his disciples and represents an indigenous parallel to the catechetical schools of the Christian Church. It sets a precedent which should make the pursuit of Christian theological training appear natural and proper to Indian eyes. It provides a model which has, in a limited way, been followed in some theological institutions, and which, as the Church becomes more deeply rooted in the soil of India, may well exert a more extensive influence upon methods of theological education in the future.

The preaching of the Christian message in an alien idiom and its visible expression in forms which have no external

affinity with indigenous institutions have too frequently meant that the Church and its Gospel have been to the peoples of the orient

a world unreal as the shell-heard sea.

But whatever efforts may be made to interpret the Christian Gospel in indigenous terms or to express Christian practice in characteristically Indian institutions, the Church can never yield to the distortion of its distinctive message by pre-Christian patterns of thought, nor surrender 'the quintessential core' of its conception of the Christian minister as the shepherd of the flock of Christ.

2. THE SYRIAN CHURCH.

'The English may be a warlike and great people', said a Syrian priest to Claudius Buchanan in 1806, 'but their Church, by your own account, is but of a recent origin'.¹ When Pope Gregory the Great sent his missionaries to convert England to Christianity in 596, the Christian Church was already established in India. A Greek traveller from Alexandria in the sixth century described how he found 'a Church of Christians in the land called Male (Malabar) where the pepper grows. And in the place called Kalliana (perhaps Quilon in Travancore or Kalyan near Bombay) there is a Bishop appointed from Persia. . . . There are clergy there also, ordained and sent from Persia to minister among the people and so likewise among the rest of the Indians there is an infinite number of Christians with Bishops'.²

The Syrian Church of South India is thus one of the most ancient churches of Christendom and is by far the oldest Christian community in India. Its origin is associated by local tradition with the Apostle Thomas, and though absolute corroboration is lacking, there is no necessary reason why St. Thomas should not have visited India. It is certain that from a very early date there were Christians on the coast of

¹ Buchanan: *Christian Researches in Asia* (1812). p. 128.

² Cosmas Indicopleustes, quoted by Stephen Neill: *Builders of the Indian Church*, p. 19. 'This piece of evidence from an eye-witness is the first unchallenged testimony to the existence of the Church in South India.' (Keay: *A History of the Syrian Church in India*.)

Malabar. Their history is for long periods hidden in obscurity. Such records as are available give only fleeting glimpses of this ancient Church—'enough to whet but not to satisfy our curiosity'.¹

The Thomas Christians appear to have formed a single Church until the sixteenth century. Of their arrangements for pastoral care and the conduct of worship during this period we know little, but it is a reasonable assumption that from the earliest times they maintained an indigenous ministry. They were visited from time to time by travellers from the west and there is evidence that they received bishops from the churches of Asia Minor.

During the period of the Portuguese dominion in India the Church of Rome made a determined effort to enforce the allegiance of the Thomas Christians to the Pope.² The ultimate result of this endeavour was a division in the Church which has never been healed. After a period of outward subjection to Rome, enforced by the threat of the suspension of recalcitrant priests from all Church benefices, a large section of the Church revolted and separated from Rome. Since the middle of the seventeenth century the history of the Syrian churches has run in two main channels. On the one side there are the Romo-Syrians, who form a large and important section of the Roman Catholic Church in India, but in worship are permitted to follow the Syriac rather than the Latin liturgical rite. It is estimated that, in 1941, there were approximately 850,000 Romo-Syrians in India.³ With the

¹ Stephen Neill: *Builders of the Indian Church*. p. 19.

See also F. E. Keay: *A History of the Syrian Church in India*, and G. E. Phillips: *The Ancient Church and Modern India*.

² An account of the notorious Synod of Diamper is given in the standard histories. The decrees of the Synod reveal something of the state of the Church in Malabar and its worship in the period before the advent of the Portuguese. Their evidence must be handled with discrimination; but some of the reforms instituted by Archbishop Menezes were needed.

Various MSS. of the Nestorian Liturgy in its revised and unrevised form are extant, from which we can infer what the Church's chief act of worship was like in its main outlines.

³ Houpert: *What about Catholic India?* p. 2.

indigenous ministry of the Roman Catholic Church we shall deal later in this chapter. On the other side, there are the independent Syrian Churches, with whom we are primarily concerned in this section.

After the revolt against Rome in the seventeenth century, the independent Syrian Church placed itself under the patronage of the Jacobite Patriarch of Antioch,¹ and received bishops under his authority. Thus for a century and a half 'in isolation, far from the great centres of the world's life, the ancient Church lived on, sternly tenacious of its ancient customs and confident of the truth of its Apostolic origin'.²

In 1806, Lord Wellesley, the Governor-General of India, sent Claudius Buchanan³ to visit the Syrian Church and report upon it. An account of this visit is given in *Christian Researches*, published by Buchanan a few years later. This document excited much interest in England. The Report of the Church Missionary Society for the year 1812 described the Syrian Church as 'having maintained a regular Episcopal succession from the earliest ages' and as 'according in all important points with the faith of the primitive Church'.

But long years of isolation had had their effect and when Buchanan visited South India, he found that 'many of the old men lamented the decay of piety and religious knowledge'.⁴

¹ The Patriarch was a Monophysite, and it is of interest to note that the Thomas Christians had earlier professed allegiance to the Nestorian Patriarch of Babylon. The late Mr. A. M. Varki has commented on this apparent theological inconsistency as follows:—'The truth seems to be simply that these Christians, few in numbers, living among large non-Christian populations and without opportunities of frequent contact with Christian communities outside, welcomed with open arms whoever came from Asia Minor or Palestine or Persia without stopping to enquire into his precise doctrinal and ecclesiastical affiliations, and so quite probably the Church at one time accepted Nestorian bishops and at another time Monophysite bishops without however accepting the doctrines which those bishops held. In one sense, therefore, the contentions of the historians may be true. In another and a truer sense the Church has always kept its faith Orthodox and its succession apostolic.' *The Growing Church*: (Tambaram Series Vol. II) p. 223.

² Neill: *op. cit.* p. 26.

³ A Calcutta chaplain and Vice-Provost of the College of Fort William.

⁴ *Christian Researches*. p. 121.

The Bible and a Scriptural liturgy will 'save a Church in the worst of times', and these the Syrian Church possessed. But both Bible and liturgy were in Syriac. Copies of the Scriptures were decreasing in number, and, in any case, were not understood by the common people. The interest aroused in England by Buchanan's report was reinforced by a request from the British Resident in Travancore that the Church Missionary Society should send a Mission to help the Syrian Church. To this request the Society responded promptly, and, of the first six Englishmen sent to India by the C.M.S., five were commissioned to promote the welfare and revival of the Syrian Church. They were charged 'not to pull down the ancient Church and build another'. 'The Syrians should be brought back to their own ancient and primitive worship and discipline, rather than be induced to adopt the liturgy and discipline of the English Church.'

The Syrian Bishops had given Buchanan their codex of the ancient Syriac Scriptures. The British and Foreign Bible Society printed it for use in the Syrian Churches and later published a Malayalam version. The translation of Scripture and liturgy into Malayalam was one of the first tasks of the missionaries. Another task to which they addressed themselves was the education of the Syrian clergy.

For about twenty years the missionaries retained a close connection with the Syrian Church. Misunderstandings arose which led to their withdrawal from that connection in 1837, though they remained to develop an Anglican Church in Travancore and Cochin. It is impossible to recount here the modern history of the ancient Syrian Church, with all its light and shadow—the recovery of its vitality, the story of its schisms, the hopes for its unity and the greatness of its mission. To-day, apart from the Romo-Syrians, there are two main sections of the Syrian Church—the Orthodox Syrian Church and the Mar Thoma Syrian Church. The Orthodox Church has a total membership of about 400,000 and the Mar Thoma Church of about 180,000.¹ Within the Orthodox

¹ These figures which are only approximate have been reached by adding to the 1931 figures (quoted by A. M. Varki in *The Growing*

Church there are two main parties—the Patriarch's party, which owes allegiance to the Patriarch of Antioch, and the Catholicos' party, which recognises a local Catholicos as its administrative head.

*Modern Training for the Ministry: (a) In the Orthodox Church:—*It is difficult to combine accuracy with brevity in any attempt to describe the indigenous ministry of the Syrian churches, and the methods by which it is trained. Until comparatively recent times it appears to have been the almost universal custom to ordain young boys to the diaconate and send them to live with some experienced priest for a period of years. A group of two or three of these youthful deacons would live together as members of the family of their mentor. From him they acquired a knowledge of the liturgy and the Bible, and also gained some practical experience of parish work. Traces of this old method still survive. Its affinities with the *guru-chela* ideal of Hindu tradition are obvious; and it is still capable of adaptation to modern needs.

Parochial autonomy is a cherished tradition among the Syrian people. In the Orthodox Church the clergy are 'invariably all men belonging to the parishes themselves, elected by the parishioners when they were boys and ordained and commissioned by the bishops for the work of the parish at the request of the parishioners. The bishop cannot thrust his nominee on any parish. After election by the parishioners a candidate is first ordained a deacon. He then undergoes a course of theological training in one of the theological institutions attached to the Seats of bishops. These institutions do not offer a systematic course in theology, Church History, the Bible and pastoralia. The instruction is mostly confined to the study of the Syrian liturgy, the proper performance of which is regarded as a very important part of the priest's training.'¹ After preliminary training as a deacon the candidate is ordained as a priest. 'In most important parishes there are from three to eight or ten priests, each of them officiating as vicar for a year in turn or the oldest of them

Church, p. 222) the 22% increase in the Christian population of Travancore and Cochin, estimated in the 1941 Census of India Tables.

¹ A. M. Varki : *The Growing Church*. pp. 226-7.

remaining a vicar for life. In some of the smaller parishes . . . there is no resident priest. One of the priests from the neighbouring large parishes goes there every Sunday or twice a month and celebrates the Holy Qurbana (the eucharistic service) and ministers to the people on other occasions as needs arise.¹

The maintenance of the clergy in the Orthodox Church is a parochial responsibility. They often belong to the families of the hereditary trustees of parish property, and derive their income from certain items of parish revenue—e.g. fees paid by the faithful for the performance of baptism, marriage and other offices of the Church. Mr. A. M. Varki points out that 'most of the clergy are now very poorly paid'.

Attempts are being made to modernise theological education in the Orthodox Church and the Catholics' party has a theological school at Kottayam in which a systematic course in divinity is combined with the traditional liturgical training. There is a growing desire in both sections of the Church that only men who have received such theological training should be ordained to the priesthood, but the old heritage of parochial autonomy renders progress slow and difficult and the practice of ordaining young boys to the diaconate has not disappeared.

(b) *In the Mar Thoma Church.*—A movement for ecclesiastical reform was started in 1836, under the leadership of the Rev. Abraham Malpan, and the Mar Thoma Church is the Reformed branch of the ancient Syrian Church. It is an independent episcopal Church, which claims apostolic origin. Though the tradition of parish autonomy remains strong, the administration is more centralised than that of the Orthodox Syrian Church, and the training of its ministry has been developed along modern lines. A theological seminary has been maintained for many years at Kottayam. Since 1943 the Mar Thoma Church has also co-operated in the Union Theological Seminary at Trivandrum. The Church aims at giving a systematic theological education to all its candidates for ordination.

(c) *Training outside Malabar* :—Since about 1914 consider-

¹ A. M. Varki : *Ibid.* p. 227.

able numbers of Syrian Christian students, both from the Orthodox and the Mar Thoma churches, have received theological training in institutions outside Malabar.

It is now quite usual for the theological colleges—Serampore, Bishop's College, Bangalore and Jubbulpore—to have Syrian Christians among their students. Many of these men have completed the Serampore B.D. course and have gone back to serve their churches on the west coast with broader vision and better theological equipment. In any estimate of theological education in the Syrian Churches, the important contribution of the theological institutions outside Malabar should not be overlooked.

3. THE INDIGENOUS PRIESTHOOD IN THE ROMAN CATHOLIC CHURCH.

The first effort of the Roman Catholic Church to evangelise India dates from the invasion of the Portuguese into Asiatic markets in the early 16th century. In 1493 Pope Alexander VI divided the Eastern and Western worlds between the kings of Portugal and Spain. The Spaniards were given the West and the Portuguese the East as their respective 'spheres of influence'. In 1514 Pope Leo X granted the kings of Portugal patronage over the churches which they established in the East and thus, under the aegis of the Portuguese imperial dominion, the Western Church was established in India. A chain of trading stations was opened along the west coast of India and in each commercial centre a resident chaplain was appointed.

Goa became the principal pivot of this Eastern empire. Here Francis Xavier landed in 1542 to found the Jesuit Mission in India. He had been preceded in India by Franciscan fathers and a number of Dominicans, who, in addition to assisting secular priests in the parish work of the Portuguese settlements, had established mission stations in South-West India and Ceylon. Some twenty thousand Paravas had already been baptised on the 'Fishery Coast' before Francis, the Apostle of the Indies, arrived at Goa.

It is an impressive fact that one of the earliest enterprises of the Franciscans was to found a seminary at Cranganore,

about twenty miles north of Cochin. This was established in 1540, and nine years later was described by Xavier as 'a really fine Seminary where as many as a hundred Indian students were formed in piety and learning'.¹ Another seminary had been founded at Goa, the Seminary College of St. Paul, and this was taken over by the Jesuits. It is said to have had, by 1556, a large and cosmopolitan body of students—'Portuguese, Eurasians, Malayalese, Bengalese and Chinese'. The establishment of these educational centres so early in the history of the mission reveals far-sighted statesmanship. Large scale baptisms among the fisher-folk on the southern coasts of India brought home to the missionaries the urgent need for an indigenous priesthood and they laid the foundation for the training of such a priesthood by the immediate establishment of seminaries for the cultivation of piety and learning.

The same strategy marked the incursion of the Jesuits into the area of the Thomas Christians in Malabar. A college was built in 1581 at Vaipicottah; and in 1584 a seminary, in which both Latin and Syriac were taught, was added to the college. The purpose of the seminary was to educate the priesthood and prepare the way for the consolidation of the work of the Church by the establishment of a regular parish organisation amongst the Thomas Christians.

The sixteenth century has been called 'the golden age of Portuguese missions', and it undoubtedly witnessed a considerable numerical expansion of the Church. At the end of the century 'there were, besides the 75 thousand Christians of St. Thomas, probably some 300 thousand converts in India and Ceylon'.² With the decline of the Portuguese dominion, however, the missions, which had progressed rapidly under the patronage of the king, also suffered a set-back. The tale of the political and ecclesiastical confusions of the seventeenth century cannot be told here. Apart from such success as Robert de Nobili and his colleagues achieved in Madura, where the 'accommodation theory' facilitated conversion, the tale is

¹ Quoted by J. C. Houpert, S. J. *Church History of India and Ceylon*. p. 18.

² Houpert: *Ibid.* p. 33.

one of almost unrelieved retrogression in the work of missions. Missionaries continued to come to India—the Carmelites in 1610, the Theatines and the Capuchins in 1640—but their efforts were overshadowed by conflict, persecution and schism. Reference has already been made to the breach with the Thomas Christians. The advent of the Dutch to Ceylon and to South-West India led to the exclusion of the Jesuits from these regions. Nevertheless the Roman Church continued its efforts not only to win converts but to build up an indigenous ministry to care for their spiritual needs. At the beginning of the seventeenth century there were three Roman bishops in India—at Goa, Cochin and Angamally. A fourth was appointed to Mylapore in 1606. The Portuguese appear to have viewed with disfavour the formation of an indigenous ministry. The Government discouraged the policy of giving the people of the land access to the ranks of the priesthood.¹ In 1637 a new departure was made by Rome in appointing vicariates free from the complications of the Portuguese patronage. The first vicariate apostolic in India was entrusted to a bishop of Indian nationality, the Brahmin Oratorian, Matthew de Castro. Before the end of the seventeenth century there were four Indian Christian bishops of the Roman communion. A persistent policy of theological education was bearing fruit. 'According to a letter from Goa to the king of Portugal, in 1703 there were 17 monasteries in Goa with 500 priests or religious, and in Bassein, Chaul and Damaun 13 houses with 80 religious. In 1705 the viceroy gave the number of *Indian secular priests* on his territory as 2,500, at the same time adding that the ablest among them declined to labour in missions.'²

A century later, Claudius Buchanan, after a visit to Goa, wrote :—'Goa will probably remain the theological school to a great part of India for a long period to come. It is of vast

¹ Complaints on this score were frequent in the memorials of the Secretaries of the Propaganda. The Roman Church was only able to give unfettered primacy to the formation of an indigenous ministry after the final pacification between the Archbishop of Goa and the Propaganda, negotiated by Leo XIII in 1886.

² Houpert : *op. cit.* p. 56.

importance to the interests of Christianity in the East that this source of instruction should be purified. The appointed instrument for effecting this is the Bible. . . . There are upwards of 3,000 priests belonging to Goa, who are resident at the place, or stationed with their cures at a distance. Let us send the Holy Scriptures to illuminate the priests of Goa.'¹

The weakening of the work of the Roman Church in India during the seventeenth century was continued and intensified during the eighteenth. Internal conflict assisted external upheaval in the virtual extinction of the Church in many parts of India. In 1759 Portugal expelled the Jesuits and one hundred and twenty-nine priests out of two hundred and twenty-eight in India were deported from Goa in one small vessel. The Mysore wars scattered and dismembered the Church in Kanara. 'Stagnation spread over North India for want of missionaries.'² Missions were closed down and congregations disappeared. This period has fittingly been called 'the dark age' of the Roman Church in India. 'It is difficult', writes a Jesuit historian, 'to realise the desolation which India presented in 1800. Within actual Portuguese territory real missionary work had ceased. There existed a full organisation of parishes, plentifully supplied with priests, but outside these regions there prevailed a general state of stagnation and in many parts of utter ruin.'³

Through the prevailing darkness, however, there shine occasional gleams of light. One of these is the contribution of Roman scholars to oriental learning. Constant Beschi (1680-1747) became a great Tamil scholar and writer. The study of Indian culture and religion was pursued by a succession of Roman priests, the best-known of whom is the Abbé Dubois. Sanscrit grammars were written and translations of the Indian classics prepared. As a result of the work of these scholars, the culture of India began to receive recognition in Europe. The policy of Indianising the episcopate was continued and

¹ *Christian Researches*. p. 178.

² Houpert: *op. cit.* p. 65.

³ E. R. Hull, *S. J. Bombay Mission History*. Vol. I. p. 219. See also the *Letters* of Abbé Dubois.

three more Indian priests were made bishops during the century.

The nineteenth century saw the beginnings of the restoration of Roman Catholic Missions in India, under the inspiration of Pope Gregory XVI. His policy brought him into conflict with the Portuguese secular power, but he continued the extension of vicariates apostolic, and during his reign did much to consolidate and revive the work of the Roman Church in India. An outstanding feature of this period of rehabilitation was the expansion of seminaries for the training of Indian clergy. The Papal Seminary at Kandy was founded in 1896 to serve the whole of India. The Jesuit scholasticates of Kurseong in Bengal and Shembaganur in South India were established in 1889 and 1895 respectively. A steady influx of foreign missionaries continued side by side with the expansion of the indigenous priesthood, and the Church of Rome grew steadily in numerical strength and religious influence. This expansion has continued in the twentieth century, and the Church to-day claims a community of baptized Roman Catholics in India numbering 4,061,451. In 1851, their number was less than a million. During the same period (1851-1941) the priesthood has expanded from 1092 to 4578.¹ The foundation of theological seminaries, which has been a feature of Roman Catholic policy from the beginning, has continued to keep pace with the general expansion of the Church. Diocesan seminaries, the scholasticates of the religious orders, junior seminaries, apostolic schools and novitiates have been steadily increased. To this fact and to the thoroughness of the theological education imparted to candidates for the priesthood must be attributed the impressive strength of the indigenous ministry in the Roman Catholic Church in India to-day. The official statistics issued by the Catholic Truth Society of India in 1944, show a total of sixty-three seminaries, of which nine follow Eastern rites and fifty-four the Latin rite.²

¹ Of these, 2,795 are secular or diocesan priests and 1,783 belong to religious orders or societies.

² By the courtesy of the Roman Catholic Bishop of Nagpur, the Rt. Rev. L. F. Gayet, information regarding diocesan recruitment and

4. THE TRAINING OF THE INDIGENOUS MINISTRY IN THE NON-ROMAN CHURCHES.

The Churches of the Reformation in Europe awoke but slowly to their responsibility for the evangelization of the world. When the Dutch theologian, Adrianus Savaria¹ maintained that 'the command to preach the Gospel to all nations binds the Church for all time', his views were sternly disputed by theologians like Theodore Beza of Geneva and Johann Gerhard. The latter maintained that the command to preach the Gospel in the world ceased with the apostles.²

In the latter half of the seventeenth century, largely as the result of the influence of pietism, the need of the world for the Gospel received increasing recognition amongst the leaders of the Lutheran and Reformed churches on the continent of Europe, and organised efforts were made to carry the Christian message to non-Christian lands. One such effort was represented by the Danish-Halle mission, under whose auspices modern missions in India were first begun. In 1705, King Frederick IV of Denmark commissioned his court chaplain to seek out missionaries for the Danish colonies. Failing to find suitable men in his own country, he applied to Francke at Halle in Germany. Bartholemew Ziegenbalg and Henry Plutschau volunteered, were ordained by the Bishop of Zealand and sent forth by the king from Copenhagen on November 29, 1705. They landed at the Danish Settlement of Tranquebar on July 9, 1706, to inaugurate the first organised Protestant Mission in India.

(a) *Lutheran Training in the 18th Century and after.*³—The Tranquebar missionaries 'never lost sight of the great training for the priesthood has been made available, and is appended to this chapter.

¹ Savaria (1531-1613) was a Dutch Reformed pastor, who after holding pastorates at Antwerp and Brussels and a professorship at Leyden, became Dean of Westminster. He published, in 1590, a treatise *Concerning the different orders of the ministry of the Gospel as they were instituted by the Lord*, in which his views on world evangelization were expounded.

² 'Mandatum prædicandi evangelium in toto terrarum orbe cum apostolis desiit.'

³ For many of the facts included in this sub-section I am indebted to the Rev. S. W. Savarimuthu, B.A., B.D.

'I conceive', he wrote, 'that the work of preparing as large a body as possible of Christian natives of India for the work of Christian pastors and itinerants is of immense importance. English missionaries will never be able to instruct the whole of India. . . . India will never be turned from her grossness of idolatry to serve the true and living God unless the grace of God rest abundantly on converted natives to qualify them for mission work, and unless, by the instrumentality of those who care for India, they be sent forth to the field. In my judgment, therefore, it is on native evangelists that the weight of the great work must ultimately rest.' One year later Carey published the prospectus of a 'College for the instruction of Asiatic Christian and other youth in Eastern Literature and European Science'. This document makes clear that among the motives which inspired Carey and his colleagues to found Serampore College was the desire to prepare 'missionaries from those born in the country'. The college was not exclusively a theological institution. It was to be open to all who cared to come, Christian and non-Christian alike, but one of its primary purposes was the service of the Church by the training of Christian workers. This end, which was never far from the thoughts¹ of the famous Serampore trio, was to be fulfilled by imparting in the college a sound and liberal education on a religious basis to resident Christian students. In this method of approach the Serampore missionaries were following a tradition long established in the west, where the colleges of liberal arts were, in most cases, originally established to combine with the promotion of general culture the explicit purpose of training men for the service of the Church.

The College opened in 1818 with thirty-seven students, of whom nineteen were Christians. The medium of instruction was Bengali, as Carey and his colleagues 'boldly maintained the principle to which modern opinion seems to be returning, that the hope of imparting a sound education to the

¹ As early as 1803, Ward wrote: 'I have constantly made it a point of recommending the making of native preachers as soon as possible; and I hope we may soon see two or three, who are at least more able and eloquent than some good men who are employed in England.'

people of the country through the medium of a language not their own was 'altogether fallacious'.¹ Sanscrit had a prominent place in the curriculum and English was to be studied 'as a learned language'. The property and buildings which the College still uses were acquired, and 'the noble Ionic pile' which Carey built stands to-day, almost exactly as it was when first erected (see frontispiece). Six years after its foundation, the college had fifty-four students and was reported to be 'receiving support from all parties in India irrespective of class or creed'. By 1836 the number had risen to one hundred, and the course of study included Greek, Latin, Hebrew, Mathematics, Logic, Natural Philosophy and Divinity. In 1827, Dr. Marshman had visited Copenhagen and received from the King of Denmark a Royal Charter, empowering the College to confer degrees in all faculties. This right was not to be used for nearly a century.

A series of bank failures in Calcutta robbed the college of the bulk of its invested funds and marked the beginning of a long period of financial difficulty. Work continued under the guidance of a succession of able and devoted men, who maintained worthily the aims and traditions of the founders. The Baptist Missionary Society began its active support of the College in 1845 and in 1856 assumed full responsibility for its maintenance. A year later Calcutta University was founded and the Serampore College sought affiliation with it. By this time the institution had grown considerably in size. A school of some five hundred boys had been developed in addition to the college classes; and, for a period preceding the affiliation with Calcutta, classes had been conducted for European and Anglo-Indian students, in training for missionary or Government service.

The association with the new Indian university system must have influenced the work of Serampore very considerably. It is not clear at what point in the history of the college Carey's plan for the use of the vernacular as the medium of instruction was given up. It appears to have been gradually modified in the early years and the affiliation with Calcutta

¹ *The Story of Serampore and its College* (1927). p. 18.

certainly involved the use of English as the medium of instruction in the college classes. The Rev. John Trafford, who was Principal during this period, uttered 'warning notes to the effect that the university system tended to give a fictitious importance to examination results, and to beget an impatience on the part of students of any kind of work that had no direct bearing on the university tests.'¹ The university connection continued for a quarter of a century; but, in 1884, the Baptist Missionary Society in London decided to close the university classes and the school and proposed that the College 'should revert to the work for which it was originally founded, that of training young men for the Christian ministry'. It is clear that this was not the exclusive aim of the founders, whose object was broader than that of theological training; but it is equally clear that the training of men for the ministry was regarded by them as a very important part of their purpose, and that it had been overshadowed by the increasing numbers of non-Christian students and the development of the university connection.

For a period of more than twenty years, Serampore confined its activity exclusively to denominational training and maintained a theological department, teaching in English and Bengali, as well as a Normal School and a Christian Boys' Boarding School. At the beginning of the present century, however, a vigorous effort was made to re-organise the whole institution and 'to return to the ideals and plans of the original founders'. This met with an encouraging response and in 1910, a higher theological department was opened, on inter-denominational lines. The Serampore Charter was revived and the B.D. degree of Serampore was conferred, under its authority, for the first time in 1915. In addition to the theological department, arts classes were opened and the college was again affiliated to Calcutta University, first for Intermediate work and, in 1913, for B.A. (Pass and Honours) classes.

In the centenary year of the college, the Bengal Legislative Council passed the Serampore College Act of 1918, by which the charter was revised and the government of the college

¹ *Ibid.* p 23.

reconstituted on a broader basis. We shall return later in this chapter to a consideration of the effects of this historic development upon theological education in India. When Serampore celebrated its one hundredth birthday it had become an institution which embodied worthily the broad and statesmanlike ideals of its founders, and was giving practical effect to the conviction of William Carey that a highly trained indigenous ministry is essential to the evangelization of India.

'The distinguishing feature of Carey's work was his adoption of the principle of concentration. . . . To a greater extent than any of his predecessors he realised the comparative futility of diffused missions and the impossibility of converting India by means of European evangelists. By concentrating the greater part of his activities within a narrow circle, and by spending his time upon the education and training of Indian teachers, he inaugurated a new method of missionary work the importance of which it is impossible to exaggerate.'¹ 'I should hardly be saying too much', wrote the late Bishop Mylne of Bombay, 'did I lay down that subsequent missions have proved to be successful, or the opposite, in a proportion fairly exact to their adoption of Carey's methods'.

(c) *The founding of Bishop's College.*—In the year 1813 the Charter of the East India Company was renewed and modified by Parliament. Two clauses in the revised charter had a direct bearing upon the work of the Church. One authorised the sending of missionaries to India. This was described by a hostile Director of the Company as 'the most wild, extravagant, expensive and unjustifiable project that ever was suggested by the most visionary speculator'. Another clause ordered the appointment of a bishop and three archdeacons for the oversight of work amongst Europeans in India. In 1814 Bishop Middleton was appointed and, despite the nervous apprehensions of the East India Company, his arrival in Calcutta occasioned 'no commotion or excitement'. As Sir John Kaye quaintly remarks: 'It really seemed probable, after

Quoted by Le Bas: *History of Christian Missions*, pp. 82-3.

all, that British dominion in the East would survive the blow'.¹

The Bishop's first responsibility was for the European community. He adopted a cautious attitude to the work of missions to the non-Christian population,² and could not, at first, see his way to ordain Indians. Despite this early hesitancy, he made an outstanding contribution to the future training of an indigenous ministry, through his great project for the establishment of a mission college, 'such as no other Protestant Church had yet possessed', which would give the Church 'a proud pre-eminence in the work of conversion'. The purposes of this institution were to be :—

1. 'Instructing native and other Christian youth in the doctrines and discipline of the Church in order to their becoming preachers, catechists, and school-masters.

2. For teaching the elements of useful knowledge and the English language to Mussalmans and Hindoos, having no object in such attainments beyond secular advantage.

3. For translating the Scriptures, the Liturgy and moral and religious tracts.

4. For the reception of English missionaries to be sent out by the Society, on their first arrival in India.'³

Bishop Middleton did not live to see his dream fulfilled, but his persistent and enthusiastic advocacy made its realisation possible, and Bishop's College, Calcutta, was opened in 1824, on a site provided by the East India Company.

The affinity between the purposes of the college and those of Serampore is as striking as the similarity of the early history of the two institutions. Bishop's College did not, at first, fulfil the sanguine hopes of its founders. That it did good work, contemporary records leave no doubt. In 1837, the Bishop of Calcutta reported that 'the amount of good already effected by the College was really surprising' and

¹ *Christianity in India*. p. 290.

² At a farewell meeting in London the hope was expressed that the new episcopate would 'stop the wild progress of enthusiasm and spread uncorrupted Christianity'.

³ Letter from Bishop Middleton to the S.P.G. (Nov. 16, 1818).

Quoted by Le Bas : *Life of Bishop Middleton*. Vol. II. p. 18ff.

three years later it was reported that there were eighteen hundred Christians in the Barripore and Tollygunge missions as a result of the influence exerted by the College.¹ It is probable that both Carey and Middleton overestimated the number of Indian Christians who would be able to benefit by an advanced divinity course. Suitable candidates were certainly not forthcoming in any considerable numbers, and in Bishop's College, as in Serampore, the primary purpose of training Christian students for the work of the Church was increasingly obscured by the demand for general education by non-Christian students. In 1880 the College moved from its original site to 'more modest quarters within the city, where it took on new life under the auspices of the Oxford Mission and the principalship of Mr. Whitehead,' who later became Bishop of Madras. Until 1918 it continued as an Arts College, but in that year a radical reorganisation transformed the institution into the exclusively theological college which it has since remained.

It may be maintained, with some plausibility, that William Carey and Bishop Middleton were in advance of their time and of the capacity of the infant Church to provide men for an Indian ministry of the quality which they envisaged. But there can be no doubt of the fundamental rightness of their vision. That their early hopes only found their real fulfilment a century after they were first nourished was due, on the one hand, to the haziness which clouded later missionary policy regarding the raising of an indigenous ministry; and on the other, to the fact that the growth of the Church in the nineteenth century outpaced sluggish policies and forced upon the missionary societies the necessity of improvising methods of pastoral care by the employment of lay catechists.

(d) *The need for a village ministry: the ordination of catechists.*—The first attempt to compile statistics of the number of Christians connected with the non-Roman churches in India was made in 1851.² The figures were probably incomplete, but they enable us to form some idea of the pro-

¹ Robinson: *History of Christian Missions*. p. 85.

² *Ibid.*, p. 90.

gress of Protestant Missions. The number of Protestant Christians in India at this period was estimated at 91,092. There had been 'mass movements' in Tinnevely and South Travancore,¹ and these two areas claimed more than half the total of Christians enumerated. The number in South India, including the converts of the old Danish-Halle Mission in the Cauvery districts, was estimated at 74,176. In the whole of the rest of India there were only 16,916 Christians returned, of whom 14,177 were in Bengal. It was in the 'mass movement' areas of the South that the need for an ordained Indian ministry for the growing rural Church was most keenly felt. The work of Ringeltaube of the London Missionary Society in South Travancore and of C. T. E. Rhenius of the Church Missionary Society in Tinnevely resulted in rapid ingatherings of converts early in the nineteenth century. These converts were at first instructed and shepherded by catechists chosen and trained for their work by the missionary. No clear-cut policy for the raising of an ordained village ministry had yet been evolved, and the total number of ordained nationals in the whole country was very small. According to Richter,² there were in 1851 only twenty-three ordained 'native pastors' under all the Protestant Societies at work in India, as against 493 catechists and preachers. A few men in the South had received Lutheran orders; and in 1824 Bishop Heber ordained Christian David, for work among the Tamil people in Madras and Ceylon. David was the first Indian in Anglican orders. Later in the same year, the Bishop ordained Abdul Masih, who worked in North India.³ In the C.M.S. area of the Tinnevely District where Rhenius was at work, the acute need for the administration of the Sacraments led to a controversy which culminated in a decision of outstanding

¹ For a brief account of these movements see Pickett: *Christian Mass Movements in India*, pp. 38-41. Also Robinson: *op. cit.* pp. 83-6.

² *History of Missions in India*, p. 420.

³ Masih is frequently mentioned as the *first* Indian to be ordained by an Anglican Bishop, but Christian David's ordination took place six months earlier. Abdul Masih was the first convert from Islam to be received into the Anglican Church.

importance in the history of the indigenous ministry in India.¹ C. T. E. Rhenius, though employed by the C.M.S., was in Lutheran orders. He had seen 'more than 10,000 men, women and children' brought under Christian instruction in Tinnevely, and had built up a large staff of 'native teacher-catechists'. In 1827, he proposed to the committee of the C.M.S. that 'one East Indian and six native catechists' should be ordained 'according to the Lutheran form', in order that the Sacraments might be duly administered in the Church. Lutheran ordination had been practised in Tanjore before the establishment of the Anglican episcopate in India; and Rhenius cited the case of Sathianathen of Tanjore, who had received Lutheran orders and had subsequently worked in Tinnevely with the S.P.C.K.² The proposal of Rhenius that his candidates should be given Lutheran ordination was not accepted by the C.M.S. 'on the ground that there was now a bishop in India who would willingly ordain them'. The Committee of the C.M.S. expressed their entire willingness that the candidates should be ordained by the bishop.³ Controversy dragged unhappily through the next four or five years and led finally to the departure of Rhenius from the service of the Church Missionary Society. But the incident had brought the whole issue of an adequate ordained ministry prominently before the Church in India and the supporting societies in England and helped finally to resolve the widespread doubt as to whether it was wise to ordain men without English degrees or some equivalent form of ministerial training.

In 1836, at Palamcottah, Bishop Corrie ordained to the

¹ The detailed record of the controversy and of the growth of the Tinnevely Mission is found in Pettitt's *Tinnevely Mission of the C.M.S.* (1851).

² Sathianathan had been ordained by Schwartz in 1790 as what was then known as a 'country priest'. The S.P.C.K. recorded the fact with satisfaction and stated in its report: 'If we wish to establish the Gospel in India, we ought in time to give the natives a church of their own independent of our support . . . and secure a regular succession of truly apostolical pastors, even if all communications with their parent Church should be annihilated.'

³ Pettitt: *Tinnevely Mission*. p. 28.

priesthood the Rev. John Devasahayam¹ and in 1841 Bishop Spencer admitted three others to Holy Orders. The end of this unfortunate controversy was thus marked by the beginning of a deliberate policy of providing an indigenous ministry by the ordination of increasing numbers of lay workers to the full ministry of the Word and the Sacraments. This policy, initiated by the Lutherans and Anglicans, was widely followed by other missions in the first half of the nineteenth century. The men ordained in this period had, with few exceptions, received no training other than that acquired in the old preparandi classes for catechists, conducted by missionaries, and by practical experience as lay agents. The question of providing a more thorough theological education for candidates for the ministry inevitably arose and led to the growth of local seminaries, which began to be founded in the mid-nineteenth century and increased steadily in number until the beginning of the twentieth.

(e) *The growth of local seminaries.*—‘We had no machinery whatever for leading on our catechists,’ runs Pettitt’s record of the Tinnevely Mission in 1846, ‘and for imparting to them that amount of education, general knowledge and theological training which we regard as needful both to qualify them for the sacred ministry and to enable them afterwards to sustain its dignity among their own countrymen’.²

The same was true, at this period, of most missions in India. Serampore and Bishop’s Colleges offered facilities to the theological student possessed of a good general education. But they were both in Bengal and could not meet the needs of the average catechist candidate for orders in other language areas. The C.M.S. had started a divinity college in Madras in 1838, which functioned for ten years and trained a number of clergy for all the C.M.S. Districts in the South; but it is clear from Pettitt’s record that it did not satisfy the needs of Tinnevely, and a local institution was developed. The S.P.G. started a seminary at Sawyerpuram in 1844, and four years later the same society opened an institution of higher

¹ Devasahayam had been ordained deacon several years before by Bishop Turner.

² *Tinnevely Mission*, p. 404.

grade in Madras city. Other societies developed theological education on similar lines. The latter half of the nineteenth century witnessed a most fertile growth of theological institutions. The great American missions entered the field and many of them opened seminaries in different parts of the country. The American Board of Commissioners for Foreign Missions established theological training at Ahmednagar and Madura; the American Methodist Episcopal Church did likewise at Bareilly. The American Presbyterian Mission and the American United Presbyterian Mission opened seminaries at Saharanpur and Rawalpindi, respectively; the American Baptists developed training in the Telugu country and in Burma, and the Dutch Reformed Church of America organised a seminary at Vellore. Nor does this exhaust the impressive tale of nineteenth century enterprise in theological training in India, though that tale obviously cannot be told in detail here. Almost every large Society made some effort, during this period, to provide organised theological education for its workers. In most cases this was done either by the establishment of a denominational seminary or seminaries, or by the use of the facilities for training offered by the institutions established by other denominations.

One effort in Northern India to provide a high level of theological training in the vernacular calls for special mention, because it embodied an ideal for theological training to which many in India are to-day returning.

Thomas Valpy French, who afterwards became Bishop of Lahore, was a man of heroic Christian spirit and a born pioneer. He founded St. John's College, Agra, started a new Mission on the Afghan Frontier, was the first Bishop of the Lahore diocese and finally laid down his life in the attempt to penetrate the closed doors of Arabia. He was also a pioneer in the field of theological education. After his period of service in Agra, French went home to England suffering from ill-health. But in 1869 he returned to India to develop a new type of divinity school at Lahore. He believed that a more thorough and complete type of theological discipline than had hitherto been thought necessary was essential to the growth of the Church and that it should be given mainly

through the medium of the vernacular. 'The Hebrew Old Testament, the Greek Septuagint and New Testament, the Greek and Latin Fathers were to be studied; and although English, with its wealth of Christian literature, was not to be excluded, the instrument of instruction was to be the vernacular Urdu. That is to say, the students were to read, say, Ezekiel in Hebrew and Ephesians in Greek, and French and his helpers were to lecture on these books in Urdu, with occasional use of Persian, Pushtu, Punjabi, Arabic and Sanscrit.'¹ A Moslem convert, said French, prejudiced against English, should not thereby be disqualified from theological study. His constantly reiterated dictum was that 'Christianity should be domesticated on Indian soil', and he objected strongly to all 'westernizing'. Students were required to wear Indian dress. One catechist who arrived, attired in European clothes, was given a week to change, but declined to do so and was sent away.

The experiment began modestly, but soon students came from all parts of India 'and even Afghans and Persians appeared'. Most of the students were of Mohammadan origin, but there were also former Hindus and Sikhs. The majority were of the Anglican communion, but members of other churches were welcomed also. The scheme excited interest in the older universities of Britain; money was raised for its support at Oxford and Cambridge, and J. W. Knott, Fellow of Brasenose and the disciple and friend of Dr. Pusey, came out to India to join French, but died before the college was opened. A sister institution was later developed at Allahabad, with the emphasis on Hindi and Sanscrit rather than on Urdu and Persian. The ambitious ideals of Thomas Valpy French were never completely realised by either institution, though both continued to serve the Church through the later period of the nineteenth century and in the early decades of the twentieth, until, in the thirties, they were merged in the present Divinity School at Khatauli.

(f) *A period of arrested development in ministerial training.*—By the end of the nineteenth century the Church

¹ Eugene Stock : *Beginnings in India*. pp. 91-2 .

in India was moderately well provided with theological training institutions. The Church had grown with striking rapidity since the Mutiny in 1857. When the first All-India Census was taken in 1872, the total Christian population was about a million and a quarter. Twenty years later it had doubled, and by 1911 was three times the 1872 figures. The needs of this growing community for pastoral care were met by the employment of more and more lay catechists—often men of very limited attainment and training. The need for training this type of worker became a matter of extreme urgency. Most of the theological seminaries sought to combine the training of catechists with classes for ordinands. Candidates for the catechists' order were more readily available than men of higher qualifications, and as classes for lay workers increased, the training of ordinands tended to receive less attention. The importance of lay training must not be underestimated. The order of lay catechists has for more than a century been the solid backbone of the ministry of the Church in India, and must for a long time to come continue to render indispensable service in the work of evangelism and in the pastoral care of a growing Church. The provision of the best possible training for unordained workers is, therefore, a matter of very great importance for the Church. But it cannot be a substitute for the adequate training of an ordained ministry, and the weakness of much nineteenth century theological training in India resulted from a failure to give due weight to each of these essential needs of the Church. A few men of outstanding quality and exceptional attainment were ordained to the sacred ministry, but the churches continued to recruit the majority of their ordinands from the ranks of catechists, and the hopes that the many newly-established seminaries would provide a steady flow of more highly trained candidates for the ministry were not generally fulfilled. The conditions of service in the Church were adapted primarily to employment of men of the ordained catechist type; the training institutions and the churches did not succeed in attracting any considerable numbers of men of education and capacity; and when such men did enter the ordained ministry they were frequently employed by missionary societies on

special tasks rather than in the direct pastoral ministry of the Church.

Thus it was that, despite the energetic development of theological 'seminaries' during the preceding half-century, the Church in India entered the twentieth century with the problems of raising and *using* a well-trained indigenous ministry largely unsolved.

(g) *The revival of the Serampore Charter and the rise of the theological colleges.*—There is evidence that at the beginning of this century the subject of higher theological education was being discussed with lively interest in India. Its frequent appearance as an item on the agendas of missionary conferences is an index of growing concern for the improvement of ministerial training. Another sign of general interest is seen in the fact that when a Government of India Commission on the Indian University system was appointed, it received evidence at all the centres which it visited on the question of instituting theological faculties in the universities. This commission formed the opinion that 'it was neither practical nor expedient to make provision for a Faculty of Theology' in connection with an Indian University. The Decennial Missionary Conference held at Madras in 1902, however, adopted a resolution supporting the idea of an interdenominational Senate or Faculty of Theology, 'constituted in fair proportion of the representatives of various Protestant Christian bodies in India', and appointed a committee to confer with the Council of Serampore College to see if the Royal Charter could be revived and used on interdenominational lines. Negotiations were opened, legal opinion sought and in the year 1915 the Charter was used for the first time to confer the degree of Bachelor of Divinity on three students, one of whom was a deacon of the Orthodox Syrian Church in Travancore.

In the meantime an important advance had been made in the establishment of theological institutions of the collegiate grade. The year 1910 is notable in the history of theological education in India; in July the United Theological College of South India and Ceylon was founded at Bangalore, and in October Serampore College opened a higher theological depart-

ment on an interdenominational basis. The Baptist Missionary Society acted throughout with catholic generosity and the Society agreed both to the enlargement of the Serampore College Council in London, to include representatives of other denominations, and to the establishment of an interdenominational Senate in India, while it continued to bear the financial burden of maintaining the College. In 1918 these changes were rendered legal by the passing of the Serampore College Act by the Bengal Legislative Council. In the same year, Bishop's College, Calcutta, was reorganised as a theological college. In 1919, the Bangalore College was affiliated with Serampore for the B.D. degree and, in 1920, Bishop's College was also granted affiliation. In 1922, the Methodist Episcopal Church in Southern Asia¹ established the India Methodist Theological College in Bareilly, and a year later moved it to Jubbulpore. In 1928 this college was also affiliated with Serampore. Since 1931 it has been known as Leonard Theological College.

With the purpose of strengthening the provincial seminaries Serampore College also instituted a Licentiate in Theology diploma and a number of these institutions sought affiliation with Serampore for L.Th. classes which they established.

The number of theological degrees and diplomas awarded by Serampore under the authority of its Charter between the years 1915 and 1944 is as follows:—

Bachelor of Divinity Degree

To internal students	...	...	266
To external students	...	...	67
			<hr/>
			333

Licentiate in Theology Diploma

To internal students	...	...	180
To external students	...	...	30
			<hr/>
			210

¹ Now the Methodist Church in Southern Asia.

These figures represent only a small part of the total contribution of the theological colleges to the improvement of standards of ministerial training. Considerable numbers of men have passed through college classes without taking the Serampore degree examinations. For the past thirty years, a small but steady stream of men, who have benefited by the discipline and teaching of the colleges, has added greatly to the strengthening of the ministry of the Church.

The revival of the Serampore Charter and the system of collegiate affiliation associated with it, have thus exerted a far-reaching influence upon the development of higher theological education and made a distinctive and most valuable, if limited, contribution to the building up of an indigenous ministry, adequate to the needs of the Church in India.

5. CONCLUSION : THE CONTEMPORARY CONCERN FOR A WELL-TRAINED MINISTRY.

The rapid review of the history of the training of the indigenous ministry presented in this chapter has, of necessity, been selective and sketchy; but it is hoped that it will help to place in correct perspective the diagnosis of the contemporary situation which follows and the survey of present problems and needs which forms the main body of the report.

As the Church in India has grown in stature and self-consciousness as well as in numeral strength, an awareness of the crucial importance of ministerial training has become more widespread, and a sense of urgency regarding it has deepened. There has, perhaps, never been such general concern as at present that the indigenous ministry may be 'furnished completely unto every good work'—to the imperative task of evangelism and the shepherding of a rapidly growing Christian community; to the interpretation in contemporary terms and through Indian minds of the eternal Gospel and the ancient and authoritative tradition of the Catholic faith; to the innumerable tasks of a growing Church which call for men whose humility and devotion of spirit is matched by disciplined intelligence and a grasp of the relevance of the Church's message to every human need.

APPENDIX TO CHAPTER II

NOTE ON

RECRUITMENT AND TRAINING FOR THE
ROMAN CATHOLIC PRIESTHOOD IN INDIA

1. WAYS OF SELECTION.

(a) Candidates who believe that they have a 'vocation' for the Priesthood apply to the Bishop after consulting their Confessor or Spiritual Director. These young men must have passed at least the Matriculation or Senior Cambridge and are usually about 18 years old.

(b) Boys of about 10 or 12 years of age, whose parents are keen on seeing their children enter God's service, are admitted into Apostolic Schools which endeavour to foster vocation by guarding boys from moral dangers and giving them high ideals. When these boys grow up they decide whether they shall offer for the priesthood or not.

(c) After they enter the major Seminary where they are trained for 8 to 10 years they are still on trial and may leave at any stage of their course, or they may be sent away by the Seminary authorities at any time.

2. LENGTH OF TRAINING AND CURRICULA.

These will be seen in the general note on Seminary Training. The difference in the training of those belonging to the Religious Orders is one year's Probation in the Novitiate before taking the vows of Poverty, Chastity and Obedience, during which time candidates are put through a special course of Ascetics.

3. MEDIUM OF INSTRUCTION.

The medium of instruction is both English and Latin, but the text-books for most of the subjects taught in the Philosophy and Theology Courses are in Latin.

4. WAYS OF PRACTICAL TRAINING.

(a) Liturgy—by taking an active part in services and ceremonies, especially on feast days.

(b) Chants—by chanting during the liturgical services, etc.

(c) Preaching—by reading daily in the Refectory; by Elocution exercises at the earlier stages, and later by delivering sermons in the Seminary before students and professors.

(d) In Vernaculars—by preaching in the vernacular at Sunday masses in Seminary Chapel, etc.

(e) Debates, Lectures, Theological and Philosophical discussions, etc.

(f) Zeal—Teaching of the Catechism and visiting mission schools in villages around.

(g) Church Management—Duty as Sacristans, Masters of Ceremonies, Choir-Masters; Practice in reciting the Office (Breviary); Practice in saying the Mass.

(h) A young priest, after Ordination, serves a period of practical training as an assistant to a senior missionary or parish priest.

5. ADVANCED STUDY.

Some priests take university degrees after their ordination. Some are sent to Catholic universities in Rome, and, before the war, to Paris, Louvain, and Vienna, for higher and special studies in Holy Scripture, Canon Law, Dogmatic theology, Church history, etc. One seminary for higher studies for Indian students is in Kandy, Ceylon. Religious orders like the Jesuits have their own houses of study. The courses in these are usually higher and longer than for the secular priesthood.

ST. CHARLES COLLEGE, NAGPUR

(THE R. C. DIOCESAN SEMINARY)

Course of Studies

The course of studies at the college lasts for a period of $9\frac{1}{2}$ years of which one year is allotted to teaching in a school of the diocese.

The first part of the course, which lasts for $4\frac{1}{2}$ years, is devoted to secular subjects, viz., Humanities ($2\frac{1}{2}$ years) and Philosophy (2 years). This is followed by one year's teaching in a school. The second part of the course (4 years) is reserved for the study of Religion, viz., Theology and allied subjects.

The courses comprise the following subjects:—

A. THE COURSE OF HUMANITIES.

1. Latin Grammar, Composition and Literature.
2. English Grammar, Composition and Literature.
3. Treatises on Literature and Rhetoric.
4. History—Universal, Indian, Biblical.
5. Vernaculars—Hindi or Marathi.

6. Music—Gregorian, Modern.
7. Elocution.
8. Deductive Logic.

B. THE COURSE OF PHILOSOPHY.

(a) *Philosophy Proper.*

1. Inductive Logic.
2. Criteriology.
3. Cosmology.
4. Psychology.
5. Metaphysics.
6. Ethics.
7. Theodicy (Natural Theology).
8. History of Philosophy.
9. Indian Philosophy.

(b) *Sciences.*

10. Sociology.
11. Biology.
12. Physiology.
13. Physics.
14. Pedagogy.
15. Geography and peoples of C.P.

(c) *General.*

16. Vernaculars—Hindi or Marathi.
17. Music—Gregorian, Modern, Indian.
18. Elocution.
19. Introduction to Holy Scripture.

C. THE COURSE OF THEOLOGY.

1. Apologetics.
2. Dogmatic Theology.
3. Moral Theology.
4. Ascetical Theology.
5. Pastoral Theology.
6. Canon Law.
7. Holy Scripture.
8. Church History.
9. Liturgy and Rubrics.
10. Missiology.
11. Hindu Theology.
12. Sacred Elocution.
13. Vernaculars—Hindi or Marathi.
14. Music—Gregorian, Modern, Indian.

For the Christian cause all depends, under God, upon the life of the Christian community, the quality of its witness, the cogency with which within the varied and tumultuous life of man that community believes in and lives upon the power and wisdom of the Gospel.

Introduction to 'The World Mission of the Church'.

CHAPTER III

THE NEEDS OF THE CHURCH

1. THE CHURCH AND ITS MINISTRY.

The assumption underlying this report is that the Church in India requires for its continued growth in strength and maturity, a trained and separated ministry of the Word and the Sacraments. It is recognised that 'there are Christian groups which repudiate the idea of any ministry except that universal ministry which is committed by the Holy Spirit to all believers,'¹ and that such groups are represented in the Church in India. It is also acknowledged that the idea of a *salaried* ministry is alien to much Indian religious tradition, and that the establishment of a separated and paid Christian ministry in India is sometimes questioned on this ground. Economic necessity often appears to reinforce religious sentiment in this matter, and the question is occasionally raised as to whether the Church in this country can *afford* a full-time ministry, maintained by traditional western methods. This doubt regarding the present practice of the Church in India is sometimes accompanied by the suggestion that its pastoral needs may be met by a voluntary, part-time ministry, and the task of evangelism be discharged by men of the *sadhu* type.

Despite such doubts and questionings, we are convinced that it is the will of Christ for His Church in India that there should be a regular, separated ministry, and that the recruitment, training and maintenance of such a ministry is a task of supreme importance for the Church. This conviction is, we believe, in accord with the teaching of the New Testament,

¹ *The World Mission of the Church*, p. 77.

with the experience of the Church throughout its long history, and with the almost universal practice of the churches in this and other lands. The evidence of the New Testament appears to leave room for both types of ministry. In the synoptic Gospels we find the record of our Lord's use of an itinerating ministry. Out of the company of His disciples Jesus chose some for a missionary tour and sent them forth as *apostoloi*. Their instructions included the injunction: '*Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat*'.¹ The length of this special mission committed to the disciples we do not know. But whatever its duration it must have played an important part in the training of the Twelve, and it is evidence of our Lord's recognition of the need and usefulness, in some circumstances, of a prophetic ministry of the *sadhu* type. There is no evidence, however, that this was regarded either by our Lord or His disciples as the only, or even the normal, type of ministry. When we turn to the Acts of the Apostles and the Pastoral Epistles we find evidence of established and permanent ministries, charged with the pastoral care of the churches,² and set apart to the ministry of the Word of God³. The authority of these ministries is clearly regarded as given by Christ, the Head of the Church. The minister is called, not by the will of man, but of God; and the Church's part is to recognise, approve and confirm by ordination the manifest call of the Holy Spirit. Every Christian is called to be a witness to the Gospel. The task of evangelism and a priestly ministry is committed to the Church as a function of the whole body—in all its branches and through all its members—and cannot 'be claimed exclusively by individuals or an order within the Church'.⁴ But while there is 'one body and one spirit', unto each one is grace given 'according

¹ St. Matthew x. 9-10. See also St. Mark vi. 8-11 and St. Luke ix. 3-5. On the meaning of this 'sending forth' see R. N. Flew: *Jesus and His Church*. pp. 108ff.

² e.g. Acts xx. 27-28. I Tim. iii.

³ I Tim. iv. 14. II Tim. ii. 6. II Tim. iv. 2-5.

⁴ *The World Mission of the Church*. p. 77.

to the measure of the gift of Christ', who gave 'some to be apostles; and some prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ'.¹

Taken as a whole, the evidence of the New Testament seems to indicate that as soon as the missionary work of the first apostolate found fruition in the growth of an ever-increasing Church, regular and separated ministries became necessary as a means of conserving and extending the results of the apostolic mission. The development in the earliest Church has been confirmed by the experience of the Church throughout the centuries, which appears to show that 'churches rarely flourish or propagate themselves without the strength given by a specialised ministry'.² In the Church in India, such a ministry is not merely desirable; it is indispensable. It is very unlikely that any responsible Indian Christian leader would dissent from that emphatic assertion. The National Christian Council of India, Burma and Ceylon has recorded its conviction that '*the paramount need of the Church in India is for men of high spiritual quality, adequately trained and equipped for the ministry of the Word and the Sacraments*'.³ This judgment is supported by evidence, from every part of India, of a general dissatisfaction with the present position in respect of the ordained ministry of the Church, and an almost universal desire that the ministry be strengthened both in quality and in numbers.

2. THE GROWTH OF THE CHURCH.

The sense of urgency with which this question is regarded arises mainly from the fact that in many parts of India the Church is not only expanding numerically, but growing in responsibility and maturity. There is increasing recognition of the principle that the Christian task in India is primarily the responsibility of the Church, and a progressive development in making the work formerly done by foreign missions

¹ Eph. iv. 11-12.

² *The World Mission of the Church*, p. 77.

³ *Proceedings*, 1944. p. 20.

an integral part of the life and witness of the Church. Conditions vary considerably in different parts of the country. In some areas the Church grows slowly and almost imperceptibly. In others the pace of growth is limited only by the ability of the Church to teach and shepherd those who desire Christian instruction.

The present numerical strength of the Christian community in India is difficult to determine with exactness. The Census returns of 1931 gave the total Christian population of India, Burma and Ceylon as 6,819,828, of whom 3,066,070 were returned as Protestant Christian Nationals. The figures given as representing the numbers of Christians in the 1941 census have been questioned in certain parts of the country and the methods of enumeration have been criticised. The total number of Christians returned for India alone in the 1941 enumeration was 7,140,732.¹ This is certainly an underestimate. In 1940, the Rev. Alexander McLeish, an experienced and cautious student of the population statistics of India, stated that a 'conservative estimate' of the Christian population of India in that year was 7,500,000. It is a fairly safe assumption that at the present time there are, at least, 8,000,000 persons in India who are nominally Christian, and that, of these, approximately half are associated with the non-Roman communions. The vast majority of these live in rural areas. Roughly four times as many Christians live in villages as in urban areas.² The social upheaval created by the war may result in a slight alteration of these proportions. Very large numbers of young Christians have been drawn from village life into the Indian army and its ancillary ser-

¹ This figure was arrived at by adding to the total figures returned in the tables, the figures given for 'tribes who have returned Christianity' as their religion. These latter figures are seriously defective, owing to the new policy of enumerating persons of tribal origin without reference to religion. Vide *Census of India*, 1941, Vol. I, pp. 28-30 and 97.

² It is interesting to note, however, that the *proportion* of Indian Christians of non-tribal origin living in towns is higher than that of either Hindus or Muslims. The figures given in the 1941 Census are as follows:—No. per 1000 of total population who live in towns.

All India.	Hindus.	Muslims.	Indian Christians.
129	128	150	199

vices; and the process of rapid industrialisation, stimulated by the war, but likely to continue in the post-war period, is drawing considerable numbers of people away from their traditional setting and hereditary occupations. Important as these changes are, they are not likely to threaten the predominance of agriculture as India's greatest industry. Nor are they likely to modify very radically the present overwhelming preponderance of rural communities within the Christian Church.

The churches associated with the National Christian Council of India, Burma and Ceylon represent a Christian constituency of something like four million souls. They embrace very wide diversities in ecclesiastical polity, and include many different stages of maturity. Variations in development are inevitable in a growing church, and are, in fact, one of the marks of growth. A single denomination may have within its membership and under its pastoral care, some congregations which are the product of several generations of Christian faith and nurture—relatively mature in spiritual knowledge and experience, and well-advanced in responsibility and self-support, and others which are babes in Christ, recently baptised and possessing only the most elementary knowledge and experience of the Christian way. Most Churches can provide examples of almost every stage of Christian maturity—and immaturity. The demands upon the ministry are as varied as the congregations to which they minister; but it is a dangerous, though unfortunately a widespread, fallacy that for the Christian nurture of simple, imperfectly instructed, rural congregations a highly educated ministry is not necessary. God has greatly honoured and blessed the labours of many devoted, but poorly equipped, men and women. But it is nevertheless true that the assumption that for backward and uninstructed Christian communities an ill-trained ministry will suffice has produced disastrous consequences in the life of the Church in many parts of India.

It would be foolish to obscure the fact that we are here confronted with one of the most difficult problems of the Church in India. It would be misleading to suggest that an easy solution is in sight. There are certain obstinate facts (apart from

the economic problem of maintenance) which have tended to perpetuate the use of inadequately trained men in the ministry, and these facts must be given due recognition. Some of them have been summarised by a leader of the Church in India as follows :—

(1) The higher a man climbs up the educational ladder the more complex does his standard of living become, so that, were rural congregations served by highly educated Indian ministers, a great gulf would yawn between the pastor and his flock. It would surely not be for the edifying of the Church that a pastor's whole apparatus of living should be such that he is recognizably one of the richest and most softly living men in the neighbourhood.

(2) Higher education in India tends to turn out a somewhat academic product, with the result that a highly educated man is more and more assimilated in mind and outlook to the *bhadralok*¹, and proportionately alienated from his own people.

(3) Higher education tends to corrupt a man's use of the vernacular and, where village dialects and tribal languages prevail, predisposes him to use one of the great literary languages of India in contempt of the one really effective vehicle of communication with his flock.

This aspect of the problem is primarily the result of a defective system of general education. It cannot be said, however, that theological institutions have been conspicuously successful in overcoming it, or that they have yet learned how to give a man a first-rate training without creating tastes and attitudes and demands which are calculated to separate him from many of those who need his service. But the task of the institutions in seeking a solution is rendered exceedingly difficult by the easy acquiescence of churches and missions in a state of affairs which is full of menace to the future well-being of the Church. Many of the most complex and intractable problems of the rural Church are the direct result of the tendency in certain denominations to concentrate the ablest and best educated ministers in urban areas for

¹ Upper classes.

work amongst the most developed congregations. This tendency has been strengthened by the personal predilections of many of the pastors concerned and not unnaturally by the fact that the financial provision for the town minister is usually more adequate than for the village minister. The presumption that the needs and problems of an immature rural church are so simple and uncomplicated that they can safely be left to men of limited natural ability and very imperfect training is not merely nonsense, it is perilous nonsense. The truth is that the needs of the rural Church are so great, its problems so difficult, its opportunities so limitless, that no human qualifications, however eminent, render any man more than adequate for the tasks of evangelism and pastoral service in the villages of India. Until this truth is more widely accepted and until the Church has learned so to educate its ministry that growth in culture will not mean the sacrifice of simple tastes, of human understanding or of the art of adaptability—the large and growing Church in rural India will not receive the ministry which it so greatly needs.

3. THE DEMAND FOR AN ADEQUATE MINISTRY.

A representative All-India Conference on Theological Education, held at Nagpur in 1939, faced the question : *What constitutes an adequate ministry?* It presented the following findings which later received the general approval of a plenary session of the National Christian Council :—

‘(1) A Minister should know his communicant members personally; should be in a position to celebrate the sacrament of the Lord’s Supper in each congregation under his care with the frequency customary in his Church; should be acquainted with the area in which he works and with the people in that area; and should be capable of giving an effective lead to his people in their work of evangelism, of training them in the Christian faith, and of supplying such other ministrations as may be necessary for the nurture of their spiritual life.

(2) In the majority of cases such a minister will require trained assistance. Thus arises the need for other workers, part time or whole time.

(3) For the larger purposes of the Church' in its evangelistic ministry, there is need for the appointment of ministers whose work will be of a supervisory character. In satisfying this need, men with initiative and a capacity for giving guidance will find scope for the exercise of their gifts.

(4) Roughly speaking the aim should be to have one ordained minister for each Christian community of not more than one thousand (or, say, two hundred families), in an area not too great to allow frequent and efficient ministration.'

It has thus been authoritatively laid down that the immediate ideal of the Church in India in respect of the numbers of its ordained ministry should be to provide one minister for every thousand Christians. If this aim be accepted it remains to ask how far the present practice of the Church approximates to it. Assuming that the non-Roman Churches in India are at present responsible for the spiritual care of four million persons, these Churches require for the adequate discharge of this responsibility at least four thousand ordained ministers. The latest edition of the Directory of Christian Missions and Churches in India, Burma and Ceylon, published in 1941, contains the following figures for India alone: 1,266 ordained foreign missionaries and 2,403 ordained nationals of the non-Roman Churches. This gives a total of 3,669 ordained workers. It is a fairly safe assumption that a large proportion—possibly half—of the ordained foreign missionaries in the country are not engaged in direct pastoral work, but occupied with institutional and administrative tasks. A certain number of Indian clergy are similarly required to staff institutions and to undertake duties which are primarily administrative rather than pastoral, though, in their case, the proportion is probably quite small in relation to the total number of ordained ministers. It is improbable that in 1941 there were more than three thousand ministers available for direct pastoral work in a community of approximately four millions. There is reason to believe that the position in respect of the *number* of ministers in pastoral service has deteriorated rather than improved during the past three years. The grounds on which this statement rests are:

(1) that the missionary staff at work in India has been very seriously depleted as a result of the war. Ordained ministers have been exempt from registration for national service, but their number has been reduced through the claims of the chaplaincy department and other forms of war service, the inability of many who are on furlough to secure return passages to India and the virtual cessation of the normal annual inflow of recruits from overseas. Those who have remained in India have been increasingly burdened with additional duties, as a result of the general depletion of staff, both Indian and foreign; (2) in the case of ordained nationals, the position at present and the prospects for the immediate future are not reassuring. One of the most disquieting facts, which came to light in the initial stage of this survey of theological education, was that a large number of smaller institutions which were functioning in the immediate pre-war years had been closed, either as a result of difficulties in staffing or of inability to secure a sufficient number of students for training. Furthermore, almost every institution which has continued its work has had to do so with a reduced student body.

It is probable that, at the present time, there are less than three thousand ordained pastors directly engaged in the pastoral care of a community which requires, at least, four thousand. This generalisation needs to be qualified and supplemented in certain respects. There is great variation in the distribution of the ordained ministry both geographically and denominationally. The position in respect of numbers of ordained ministers, in relation to the total Christian population, is, on the whole, much more satisfactory in South India than in the North; and it is more satisfactory in some areas, both in the South and the North, than in others. Certain denominations have given far greater attention than others to the training of ordinands and are consequently in a much stronger position in this respect. In some dioceses of the Church of India, Burma & Ceylon, for example, the proportion of ordained ministers to the total Christian community is in advance of the ideal laid down by the N.C.C.; and this is also true of some other churches in certain areas.

But the fact that in some places the provision is fully adequate implies that in others the available ministers are very thinly spread indeed—far too thinly for the health and well-being of the Church.

Another consideration which must be borne in mind is the very great unevenness in the quality of the ordained ministry and the great variations in the general equipment and training required by the churches of candidates for ordination. This is partly a reflection of the great variation in the development of the Church in different parts of the country; but it is also an indication of the grave lack of any common understanding as to what should be required of a candidate for the ministry of the Church. Some churches draw their ordinands almost exclusively from the ranks of the more experienced and successful lay workers and do not make any provision for additional ministerial training. Some churches ordain men of very meagre general education and inadequate theological equipment, largely because no others seem to be available. Many churches have in their ministry a very small number of men of graduate status, who have also received a course of theological training, and a large number of men of more limited ability and attainment. In these circumstances, the more highly qualified frequently gravitate to institutional work and to urban congregations in which the financial remuneration is often more adequate, while the others tend to be regarded as an exclusively village pastorate (and, therefore, *a priori* 'inferior clergy'). A few Churches demand of their candidates for the ministry a more or less uniform standard of attainment and of training. One Church, for example, requires that, 'save under very exceptional circumstances,' all its candidates for ordination shall receive a full course of training of the Serampore B.D. grade; and, after the completion of the college training, and prior to ordination, provides a further four-year course of supervised study, reading and testing which is carried through in conjunction with practical pastoral duty.

The wide variations in the policy and practice of the churches inevitably result in a somewhat variegated ministry, in which the men of poorer equipment and training greatly

predominate. This unevenness in quality is reflected in the financial provision which is made for the maintenance of the ministry. There are ordained pastors in the service of the Church in India whose salaries are as low as Rs. 20 or Rs. 25 per month. There are others whose allowances amount to ten or twelve times these amounts. These wide differences sometimes appear within the same denomination and constitute a problem which exercises the minds of many. They are closely bound up with the whole question of the financial capacity of the indigenous church, with the subject of 'self-support' and the maintenance by economically impoverished churches of a well-trained ministry. To these important subjects we shall return at a later stage in the report.

From this brief summary of the present position the following general conclusions are drawn :—

(1) That, taken as a whole, and in relation to their present numerical strength, the non-Roman churches have fewer ordained ministers than are necessary for the spiritual care of the people for whom they are responsible. An increase of approximately 1,000 ministers is necessary to enable the Church (as a whole) to meet its present needs.

(2) That those at present available are unevenly distributed geographically and denominationally; so that while in certain areas and particular denominations the position is satisfactory (in respect of numbers) in other areas and churches it is extremely serious.

(3) That the position in the immediate future is almost certain to deteriorate owing to the reduced numbers of students in training institutions.

(4) That, apart from this numerical deficiency, there is very marked variation in the quality and training of the ministry at present available to the Church. Denominational standards differ considerably. On the whole, men of limited general education and meagre theological equipment predominate.

4. THE CHANGING ENVIRONMENT OF THE CHURCH.

What has been written thus far takes little or no account of possible future developments in Church and Society in

India. But it can hardly be assumed that either the Church or the environment in which it lives will remain static.

We sail a changeful sea

and wisdom lies

in masterful administration of the unforeseen.¹

There are so many incalculable elements in the contemporary situation that it is difficult to write about the future with any assurance that what is written will provide a reliable basis for future planning. The only ultimate guarantee of that 'masterful administration of the unforeseen', in which a former Poet Laureate saw the essence of wisdom, is in the quality of the men who have to deal with the uncertain humours of the 'changeful sea' on which they journey. This reflection reinforces the conviction that it is upon the character and capacity of its indigenous ministry that the future of the Church in India will depend, more than upon any other single human factor. Precise prediction as to the future of the Church and of its environment in India is clearly out of the question. But it is possible to indicate certain tendencies, which are likely to persist, possibly in accentuated form, in the immediate future, and which have a direct bearing on the work of the Christian Church. A prudent attempt to foresee some of the conditions under which the future Christian minister in India is likely to fulfil his vocation, may perhaps assist in the formation of a judgment as to the manner of man he should be.

(a) *Rising Standards of General Education.*—It is more than probable that in the near future the whole educational system of India will be recast and a strenuous endeavour made to raise the standards of schooling in every part of the country and at every stage of institutional education. Such a development will influence the general educational level of the Indian Christian community and will have a special bearing upon the whole question of standards of ministerial training. Not only will a higher level of mental equipment be demanded of ministers by congregations whose own educational standards are rising, but an increased supply of

¹ Bridges : *The Testament of Beauty* : Book I. 3 : 7.

'educated' men should be available to provide potential candidates for the ministry. This is a consideration which is often overlooked by those who oppose proposals for raising the educational standards of candidates for the ministry. They object purely on grounds of 'realism', and assert that men of higher quality and equipment are simply not available. They appear to assume that there is little hope of improvement in general standards and to ignore the fact that far-sighted and comprehensive plans are already being made for an 'educational revolution' in India. The wheels may, in actual fact, revolve more slowly than the planners hope or expect; but that a vigorous educational drive will be made is fairly certain, and Christian leaders should be in the van of any such advance.

The shape of things to come in Indian Education is foreshadowed in the recent Report by the Government of India's Central Advisory Board of Education on *Post-War Educational Development in India*. This highly important document, which is popularly known as the Sargent Report, contains what is described by its authors as 'a practicable plan of post-war development'. The Board has aimed at the creation of a system of education for India of 'a standard comparable with those already attained in Great Britain and other Western countries before the war', though they 'have been careful not to adopt Western ideas or to copy Western methods without being fully satisfied that they are those best suited to India'.

The general principles on which the plan is based were summarised as follows in an article in the *National Christian Council Review*¹ :—

(i) Equality of opportunity for all children has to be guaranteed under a national scheme. A certain minimum education for all boys and girls, and higher education of various types for those who have the aptitude for it have to be provided.

(ii) All children have to be compulsorily at school from

¹ E. W. Franklin : 'The Sargent Scheme of Education,' *N.C.C. Review*, Vol. LXIV, No. 8, August, 1944.

the age of six up to fourteen; this period of education has to be made free and a complete responsibility of the State.

(iii) High School, University, Technical and Vocational Education are to be made available for those who have the aptitude for it though they cannot afford to pay for it. Such students have to be brought under a system of free scholarships and maintenance grants.

(iv) Provision has also to be made for the education of illiterate adults and physically and mentally handicapped children. A national scheme of education must also include recreation and social amenities for youths who have left school, a School Medical Service and Employment Bureau.

(v) An efficient administrative machinery has to be brought into existence to administer the national scheme with vision, courage and faith.

(vi) A new scheme of training the number of teachers required has to be undertaken with a view to put the above into operation within a stated period of years.'

Upon these broad principles has been built, in great detail and with exemplary thoroughness, a scheme for the reconstruction of Indian education at every stage, and the creation of a fully-literate nation in which education according to capacity is to be available to every citizen.

This scheme is of such vital importance to the subject of this report that a brief epitome of some of its salient features has been provided as an appendix to this chapter (see p. 79).

The Sargent Report concludes by quoting a Chinese proverb, which is relevant to the subject of theological training as it is to general education :—

'If you are planning for one year, plant grain;

If you are planning for ten years, plant trees;

If you are planning for a hundred years, plant men.'

The Christian Church should find it natural to see history in long vistas for it bears witness to an eternal order and has itself outlived many earthly empires. In thinking of the future of the Christian ministry in India we dare not plan for less than a hundred years. We must think, therefore, not only in terms of the present state of education in the

country but also in terms of what it is likely to be ten, twenty or fifty years hence.

Whether the Sargent scheme in all its present detail and amplitude will ever be put into operation, no one can now say. But the Church must organise the training of its ministry on the assumption that standards of general education in India are going to be radically improved, and must raise its own standards in order to keep pace with the rising level of knowledge and secular training.

Before leaving this subject of general education, a brief reference must be made to the subject of language, which has a direct bearing on the medium of theological instruction. Ever since Macaulay's famous minute of 1835, the English language has been the medium of all higher and of a great part of secondary education in India. This fact has inevitably influenced the manner of theological education by making it possible for English to be used as the medium of instruction for students who have had a high school or college education. The result is that a great deal of theological instruction has been, and still is, given in the English language. We shall return to this difficult problem of the medium of instruction at a later stage in the report. Here we shall merely point out that the familiar emphasis upon English as the medium of instruction in Indian schools is almost certain to be greatly modified in the near future. The whole trend of national sentiment is in the direction of the wider use of the languages of India, and there are strong educational arguments which support this popular enthusiasm. The Sargent Report asserts, without qualification or argument, that 'the medium of instruction in all High Schools should be the mother tongue of the pupils; English should be a compulsory second language'.

The application of this principle will affect directly the work of theological education, and its implications will be discussed more fully in the section of the report which deals with the theological curriculum.

(b) *Rapid Industrial Development.*—India has enjoyed a long period of social stability. The Commission on Chris-

tian Higher Education in India¹ attributed this stability to three factors :—

(1) the village communities which insured the adequate exploitation of the land;

(2) the institution of caste by which society was organised on a co-operative basis with specific and complementary functions attaching to each unit of which that society was composed;

(3) a set of beliefs embodying sociological-transcendental values which gave meaning and direction to the life of the individual in his relation both to society and to the universe.' So long as these foundations remained intact Indian society continued 'essentially unchanged'. The influence of Buddhism and the impact of Islam failed to deflect the course of development of Hindu society 'for the very natural reason that the methods of livelihood of the people were still adequate and consequently remained unchanged'.² The nineteenth century, however, saw the release in India of forces which have tended to modify the ancient foundations of Indian society. The ideals of political democracy, the spread of 'English' education, and the growth of modern industry and commerce have been 'the acids of modernity' which have eaten most destructively into the bases of the old order. The process of erosion has been slow, and Indian society has shown a remarkable toughness and power of adaptation. Of all the forces of disruption none has proved so potent as the steady growth of an industrial economy. The *tempo* of this development has been very greatly increased by the demands of the war and there is every indication that the heightened pace of industrialisation will be sustained in the post-war period. Already the central and provincial governments are laying plans for a wide expansion of industry; but the schemes of official planners seem timid by comparison with the sweeping proposals of Indian capitalists and other private groups. If India is granted a period of political stability, under a competent national government, after the

¹ *Report of the Commission on Christian Higher Education in India* (Oxford), 1931, p. 29.

² *Ibid.*, p. 29.

war, there will probably be a revolutionary advance in industrial enterprise in the country. Such a development will offer to the youth of the country a far wider range of possible employment than is at present open to it; it will affect general standards of living and it will influence profoundly the general social outlook of increasing numbers of people. All these changes will inevitably react upon the Christian community. They will presumably share both in the benefits and the dangers of an industrial revolution. But there will be laid upon them also, as Christians, a special obligation. In a situation which will throw upon the old Indian social system an unprecedented strain there is likely to be widespread social disruption and 'multitudes distressed and scattered and as sheep not having a shepherd'. The Christian Church will be called to face the challenge of rapid social change and the issues of social justice which such change will inevitably throw up. The effects of a large scale industrial revolution will not be confined to specifically 'industrial' areas. They will be felt, both in their beneficence and their banefulness, throughout the whole country, though obviously the force of their impact will vary as between industrial and non-industrial regions. If the Church is to meet this challenge, it must be led by an indigenous ministry which is equipped, by a systematic study of the Gospel and an understanding of its relevance to the changing needs of men, to present the healing and transforming message of Christ to bewildered individuals and to a society which is being torn from its ancient roots and seeking painfully to adapt itself to new and unfamiliar conditions.

(c) *Political Changes*.—It is almost certain that, before many years have passed, the Indian demand for political freedom will be met by the establishment of an autonomous national government, under a constitution framed by the representatives of the Indian people. The policy of His Majesty's Government in regard to the future of India has been stated in the *Draft Declaration* of the British Cabinet, which was brought to India by Sir Stafford Cripps in March, 1942. This document laid down 'in precise and clear terms'

the steps¹ which His Majesty's Government proposed to take 'for the earliest possible realization of self-government in India'; and stated the aim of British policy in the following explicit terms :—

'The object is the creation of a new Indian Union which shall constitute a Dominion, associated with the United Kingdom and the other Dominions by a common allegiance to the Crown, but equal to them in every respect, in no way subordinate in any aspect of its domestic or external affairs.'

The 'Cripps offer' was not acceptable to the main political parties in India, and negotiations broke down mainly as the result of failure to reach agreement on the form of transitional government which was to be established for the period of the war.

It is important to note, however, that the Draft Declaration has not been rescinded by His Majesty's Government, and may be modified by an agreement between 'the leaders of Indian opinion in the principal communities' as to an alternative method of forming a constitution-making body.

The nature of the future constitution obviously cannot be predicted; but the establishment of self-government, whatever the form of the constitution and whatever provisions it may contain to guarantee the religious and other rights of minorities, is bound to affect the position and the work of the Christian Church. It should not hastily be assumed that, with the advent of political autonomy, a national government will be either entirely friendly or wholly antipathetic to the Church.

There is, at present, a tendency for Christian opinion to run to opposite extremes as it contemplates the political future of the country. Some there are who view that future with a certain apprehension and who expect little for the Church but hostility and perhaps open persecution. Others would have us believe that in a self-governing India many of the Church's present problems will disappear. In this matter it is probable that the truth does not lie in extremes. The coming of political autonomy will certainly not be entirely

¹ See Appendix B to this Chapter.

inimical to the Christian cause. It is equally certain that it will not be wholly propitious. There will be gains and losses. One major gain will be the removal of the grounds for certain widespread misconceptions among non-Christians as to the character of the Christian message. The association of Christianity with the ruling foreign power has aroused suspicion among certain sections of the Indian people, and has helped to foster the widespread idea that to become a Christian is in some sense a denial of Indian culture, a betrayal of *swadharma*, and, therefore, an act of disloyalty to the national cause.

The achievement of *swaraj* will not destroy religious bigotry and prejudice, but it will, at least, rob of its present plausibility the argument that Christianity is the ally of imperialism; it will enable Christians to demonstrate that their faith does not undermine their loyalty and value as citizens; and it will give the Gospel a better chance of being judged on its merits.

So far as the internal problems of the Church are concerned, they will remain basically the same. There are, however, subtle psychological tensions, which though political in origin, tend to reproduce themselves in the life of the Church. The frustration born of political subjection has not infrequently influenced ecclesiastical discussion and policy and, on occasion, created a sense of strain in the internal relations of the Church. Such tensions should be greatly eased when their underlying cause is removed. In a self-governing India the Church will probably be able to view its own problems and relationships with much greater objectivity than seems possible in the present state of political feeling. Such are some of the gains which political independence should bring in its train; and they are not negligible.

There will, however, almost certainly be a debit side to the account. A Government which is predominantly non-Christian in composition and sentiment is not likely to view with any special tenderness a Church which pursues its unfinished evangelistic task with zeal and vigour. Hindu sentiment is strongly opposed to any attempt to 'convert' adherents of one religious faith to acceptance of another, and regards with

strong, and often openly expressed, disapproval the steady accessions to the Christian Church which are taking place in some parts of the country. This suspicion and disapproval is heavily reinforced by political feeling. The tradition of communal representation, by which something like proportionate numerical strength is guaranteed to the minority communities in the legislatures and the services, has accentuated the disquietude with which any change in the relative size of religious groups is regarded. It is probable that, in some form, communal safeguards will find a place in any future constitution, so that this ground for suspicion of a growing Christian community is likely to persist.

This whole subject has been frequently discussed in the public press and the rising temper of much of the comment on the subject of Christian 'proselytising' has been significant. The apprehension felt by some Christians regarding the possibility of hostile or obstructive legislation by a future national government is not altogether unfounded. Already in certain Indian States such legislation has been enacted; and recent developments in certain public bodies in British India suggest that the majority community, in a self-governing India, may press for State action which will hamper the Church in its evangelistic task. The Christian Church may thus find itself engaged in a struggle for the maintenance of religious freedom. Such a prospect should not be viewed with panic or dismay. The Church must prepare for it in a spirit of quiet confidence in God and with a recognition that the Christian faith requires of those who are held by it something more than a timid defensive attitude towards the State and the great non-Christian communities. The Church is called not only to a fuller understanding of the claims of Christian freedom, but to a fuller devotion to the obligations of Christian citizenship. If it is to be worthy of its Christian heritage it must be wisely led. Such leadership will rest mainly with the ordained ministry and its quality and training must be such as to equip it for an increasingly complex task. 'You cannot', said William Pitt, 'rebuild your house in a hurricane'. It may well be that before many years have passed the Christian Church in India will have

to face storms and tempests such as it has never known before. It will be too late to begin rebuilding when the storms have broken. The raising and training of a competent and consecrated ministry *now* is the only guarantee of the future strength of the Church.

(d) *The Intellectual Background.*—The Church in India is predominantly rural and is likely to remain so. A very large proportion of its people is illiterate, though we must hope that the proportion will be progressively reduced. It is essential that the ministry of the Church should understand the problems and be sensitive to the needs of the unlettered village communities which form the bulk of the constituency which they are called to serve. It will be a major disaster for the Church in India if its ministers become urban-minded and lose touch with the rural peoples. That this is not an unreal danger is indicated by the comments of Mr. Merle Davis in *The International Review of Missions* of July, 1944.

'The Missionary Church in nearly every one of the fifteen mission fields studied by the International Missionary Council's department of economic and industrial research is struggling against the tides which throughout the world are running cityward from the country areas. The Church is learning at high cost that a city-based movement and a city-trained ministry can only with the greatest difficulty spread countryward. The city-trained pastor, like the city-trained doctor, lawyer and official, finds the economic and social traffic lights to the country all set against him. The result in not a few countries is a stalemated Christian movement, an almost leaderless rural Church and to a large extent an unoccupied rural field. The Church in these fields is halted at the threshold of the great rural areas because it has not devised the tools or the methods which are suited to the task.'

This is a danger against which the Church in India must be on its guard. Improved standards of theological education will be bought too dearly if part of the price is the alienation of the ministry from rural interests and sympathies. It is not necessary that such a price should be paid. The condi-

tions of Indian village life are often desperately difficult and depressing. But the difficulties are frequently offset by many compensations—not least by the intangible but satisfying rewards which come to those who, at Christ's bidding, choose the harder part that they may serve a people conscious of their need. The Church in India has never lacked men who have been willing to forego the fellowship and intellectual stimulus of like-minded companions and live laborious days in the service of Christ among simple villagers. Few of those who make this choice find reason to regret it. The Church must seek so to train its ministry that the needs of both town and village are adequately met and the artificial distinction between the city minister and the rural pastor is banished from the minds of clergy and people alike. A well-trained minister should be equipped to enter with as much understanding into the work of a village community as into that of a city congregation. Whatever the whims of popular opinion, the Church must stand firmly for the interdependence of city and village and must train its ministry accordingly. Its main preoccupation must be the building of an adequate village ministry. But neither the Church nor its ministry can live in a bucolic vacuum. Both must take account of the currents of thought and feeling which influence and shape public opinion and private action in the community at large. Nor should they forget that the Gospel committed to them is for *all* men, without distinction of culture or caste, of wealth or learning. It is therefore essential that, while the backbone of the ministry is provided by a competent and consecrated band of men who shepherd and serve the rural churches, that ministry should include men whose understanding of the great non-Christian faiths enables them to present the Gospel to intelligent and devout adherents of those religions. It is not less important that the ministry should contain men who are capable of understanding and interpreting those secular ideas and ideals which are shaping popular opinion among increasingly large numbers of educated people. To the question of the study of Indian religions we shall return later in the report. In this paragraph we shall attempt to estimate briefly some of the tendencies which are

likely to determine the intellectual climate in which the Church must live and work in the immediate future. The limitations and hazards of this effort are recognised; it is extremely difficult to generalise about the mental state of any nation or of any large section of a community. There are always intricate currents and cross-currents, and tides which may be advancing at one point are often receding at another. Furthermore, the general unsettlement and uncertainty of the post-war years is likely to create an intellectual situation of extreme fluidity. Bearing these difficulties in mind we shall seek to indicate in general terms and without any pretensions to finality, some of the tendencies which are shaping the popular outlook of educated India.

(i) *Secularism*.—As long ago as 1928, the International Missionary Council, in its Jerusalem meeting, called the attention of the Christian world to the growth of secularism as a factor of universal significance. 'No student of the deeper problems of life', wrote Professor Rufus Jones,¹ 'can very well fail to see that the greatest rival of Christianity in the world to-day is not Mohammedanism, or Buddhism, or Hinduism, or Confucianism, but a world-wide secular way of life and interpretation of the nature of things.' Dr. C. R. Watson of Cairo said, in the course of discussion at the Conference:² 'We find in Moslem towns the cotton mill and the mosque. The influence of the former now predominates. The motto of the modern Moslem is: "There is no God but cotton, and the pound sterling is the apostle of cotton".' Speaking of India, Dr. John McKenzie of Bombay declared that 'in the student life of Western India the greatest enemy was not Hinduism but secularism. Many students had shed the old ways of life and had found nothing to take their place'.³ From every part of the world came similar testimony to the rising spirit of secularism and its increasingly formidable challenge to Christianity. That was sixteen years ago, and in some parts of the globe the tide that was then flowing strongly has since begun to ebb. In Europe, in parti-

¹ *The Christian Message* (Oxford) 1928, p. 284.

² *Ibid.*, p. 402.

³ *Ibid.*, p. 363.

cular, the high hopes of human betterment on the sole basis of natural science and technology have received a serious setback. 'The proud banner of human progress now wears a tattered appearance and flies only at half-mast, while there creeps upon the mind of the Western nations a new and often cynical despair as to the prospects of civilization'. Those words appear in a report¹ presented to the General Assembly of the Church of Scotland in 1942. The present prospect of an early release of Europe from the tyranny of Nazism may result in a temporary resurgence of hope and optimism, but it is unlikely that belief in the possibility of human progress on a purely secular basis will, ever again, in this generation, be quite so naïve and unquestioning as it was during the earlier years of this century.

Among the educated classes in India there does not appear to have been any comparable disillusionment regarding the prospects of human progress. The general situation has changed greatly during the past decade or so and popular emphases have varied from time to time but there is little evidence that the tide of secularism has receded. It is probably true to say that it is still advancing. There is, amongst the educated classes, a widening recognition of the fact of a world civilization, having a common material basis in scientific industrialism; a growing attachment to the idea of some kind of world economic order; an increasing interest, at least on theoretical and academic levels, in the doctrines of Karl Marx; and a general conviction that, if only the political independence of India were attained, the hope of almost illimitable social and economic progress would descend upon the whole country. Disillusion and cynicism are indeed present but they have for the most part been restricted to the field of politics; and the very sense of political frustration has, if anything, strengthened the ardent faith in the possibilities of social renewal in a free India. So great and urgent is our need in India for improved standards of health and living, so vast the scope for the application of science to this need, that it is natural that those who care deeply for their

¹ *God's Will in Our Time* (S.C.M.), p. 9.

country's welfare should turn with eager hope to the new means of material improvement which science offers. Nor it is surprising that such improvement should seem to many to be a *primary* need, or that they should entertain high, and sometimes exaggerated, hopes concerning what human effort alone may achieve. The more thoughtful and discerning are well aware of the magnitude and complexity of the tasks ahead, but popular faith in the power of a national government to 'plan' the transformation of India is, in the main, unshaken. To despise such idealism would be very wrong. The tasks which await a self-governing India are so immense that we shall need every ounce of idealism and driving power which the country can command. Such progress as has been made has barely touched the margins of the country's need. The future will demand bold and imaginative planning, reinforced by courageous, sustained patient labour. A superficial and purely secular idealism will not bear the weight of the tasks ahead. One of the tragedies of our present situation in India is that in reaction from the 'other-worldliness' of her past tradition, so many of her hopes for the future have become completely secularised. The educated youth of India has imbibed with eagerness the scientific humanism and liberal idealism of the western world and still clings hopefully to doctrines which are increasingly discredited in the countries of their origin. The Christian Church is called not merely to the negative task of exposing the hollowness of all purely earthly hopes, but of proclaiming in terms which are intelligible to contemporary thought, the unchanging need of man for the Eternal God and for the redemption by which alone he can be brought into the divine fellowship and learn the secret of true community and of social well-being.

(ii) *A Substitute Morality.*—'To preach morality is easy', said Schopenhauer, 'to find a foundation for morality is hard'. The Christian believes that 'other foundation can no man lay than that which is laid, which is Jesus Christ'. The primal and fundamental cause of the rejection of this Gospel is, everywhere and always, the sin of man and the pride of the human will. The educated Hindu is repelled by the exclusive-

ness of the Christian claim; the Mussalman by the assertion of our Lord's divine Sonship. But most Christian workers in India would probably agree with the assertion that, broadly speaking, the main contributory obstacles to the acceptance of Jesus Christ are social rather than intellectual or theological. Hinduism enmeshes its adherents in a great web of social custom, which is at every point reinforced by religious sanctions. This plexus of convention provides the moral framework within which the average Hindu lives. It often retains its hold long after the religious convictions which enforce it have been abandoned. It has been subjected to many strains in modern India, but has proved itself capable of considerable elasticity and, despite the widespread decay of religious faith, it remains for most Hindus the final arbiter in matters of morality. No estimate of the intellectual background of India is likely to be adequate which ignores the powerful pervasive force of social convention. This is not, of course, confined to Hinduism (though it expresses itself there with peculiar force); it operates also in Islam and other religions. Against this background, however, there moves a set of ideas which are widely influential in the shaping of moral judgments. An effective morality is something more than a set of rules or a compendium of conventions fashioned out of past experience or discredited religious beliefs. It must possess real motive force born of a conscious and articulate faith. Many people appear to feel no need of such a coherent faith; but they seek aims and purposes whose value is plainly self-evident. Such aims tend to be exclusively 'this-worldly', but they act as a positive incentive and inspiration and are often the real driving-force in daily life. Almost unconsciously, they provide standards and values by which all other values are measured. They thus become the basis of a substitute morality. This development is very widespread amongst the educated classes in India.

The ideas which to-day dominate the mind of educated India and provide the real motive power for very large numbers of people move around the main *foci* of social progress and political freedom. Of these the latter is much the more powerful influence. The number of people who share a really

deep concern and conviction regarding social progress is relatively small but is growing rapidly. There is a very widespread reverence for the scientist and, as has already been stated, a general belief in the power of applied science. This leads to a tendency to judge everything by the extent to which it contributes to scientific knowledge and advancement, and fosters a utilitarian ethic which is strictly materialistic. The only true advance is that which results in the owning or using of material goods. Moral progress is equated with the raising of the standard of living. Both the materialistic communist and the realistic capitalist share this assumption and tend to judge all things by the measure in which they contribute to the increase of material wealth and well-being.

Similarly the very powerful political idealism which inspires the educated community tends towards the formation of moral judgments which have no firm metaphysical basis and derive merely from secondary political ideas. This process, which has been so frequently evident in the contemporary thought of the west, appears to be increasingly influential in this country. The western conception of egalitarian democracy is, for example, frequently exalted to the status of an absolute moral principle. When, as is often the case, this development is associated with a conviction that human nature is naturally good, pacific and progressive, and that human history, despite occasional reverses, is a directed movement pointing to a Utopian future, the result is a belief that the truth can be discovered by popular vote, and every other problem satisfactorily settled by counting noses.

This misunderstood and misapplied 'democracy' which is often found, in its crudest form, in western countries, is being uncritically adopted in certain circles in India. It has sometimes made its way into the Church and tended to influence the thought of Christian people. No thoughtful Christian can accept the fantastic thesis that whatever most people want is 'right'. Nor can he believe that by counting votes we can measure 'value'. Yet many judgments are unwittingly swayed and influenced by this dangerously mistaken conception. Such a distortion of values has within it the roots of future scepticism, and there is a very real possi-

bility that the future may witness among the *intelligentsia* of India a period of extreme disillusionment and chronic unbelief. It is one of the tasks of the Church in India as elsewhere to confront the superstitions and superficialities of popular thinking with 'the stark realities of revealed truth'. The Church itself, as has been indicated, has not been altogether immune from the influence of secular ideas and substitute moralities, and in the intellectual confusion of a period of change and unsettlement she will need a ministry which understands both the Gospel which it proclaims and the world in which it is proclaimed. If the Church is not to be deeply infected by the spirit of the age her leaders must be able, by their clear understanding of the Word of God, to 'prove the spirits, whether they are of God' and offer a constructive Christian criticism of contemporary moral weakness. They must learn to 'out-think' the non-Christian world of secular thought, as well as 'outlive' the world of secular morality.

(iii) *The Need for a Christian Apologetic*.—It is as true of the expansion of the Church in India as it was in apostolic times that 'not many wise men after the flesh, not many mighty, not many noble are called'. To-day the Indian Church exercises its main ministry among those who are poor and outcast—and most in need of healing of body and enlightenment of mind. Large numbers of India's 'backward' peoples have been brought into the one fellowship in Christ. We should not forget that in the earliest Church God chose first the foolish, the weak, the base, the despised and the things that were not to 'bring to nought the things that are'. But we should remember also that about a century after the first preaching of the Gospel, the leaders and thinkers of the Church were beginning to address their appeals and apologies to Roman emperors and to make a thorough and intensive study of the intellectual background of the Graeco-Roman world. It may be that the Church in India, in the days of change and upheaval which lie ahead, may find itself entering a similar period of opportunity in which, owing to the confusion and collapse of non-Christian faith and morals, the Gospel will receive a new and eager hearing amongst the educated. It will be a major tragedy if through set, conventional and un-

imaginative thinking and planning the Church is unready to meet such a challenge and to cope with movements similar to those which took place in the second century of the Church in the West. We are on the threshold of an era in which dramatic changes may be expected, and new and unprecedented opportunities may well confront the Church. A very special responsibility for the recruitment and training of a Christian ministry which will combine scholarship with Christian devotion and conviction rests upon the Church *now*.

5. CHANGING CONDITIONS IN THE CHURCH.

The changing conditions—educational, industrial, political and intellectual—which have been briefly described in the preceding pages relate to the Church's environment and, while they may have an important influence upon the development of the Church, such influence will be indirect and, in some cases, remote. There are, however, certain probable developments in the internal life of the Church which will affect directly every part of its life, and will have a very important bearing on the whole subject of ministerial training.

In the early stages of missionary expansion, the initiative must come from the older churches. The churches of the western world have been used as instruments in bringing to India the Gospel which by the power of the Holy Spirit has given birth to the indigenous Church. Responsibility for the missionary task at first rested entirely upon the older churches, and the main control was, of necessity, exercised by the organised missionary societies of the west and the missionaries appointed by them to the mission field. As the Church in India grew in strength and stature, this responsibility and control were, in some measure, shared in partnership between the older and the younger churches. There is universal recognition, amongst responsible church leaders, of the fundamental truth that the task of evangelism is the responsibility of the *whole* Church, and the declared goal of all missionary endeavour is the founding of an indigenous Church which shall become the instrument, under God, for the evangelization of India. This goal must ever be kept in view and every effort made to move steadily towards it. Progress is inevitably un-

even. It is determined largely by the maturity of the Church in any given area; but it is also influenced by ecclesiastical policy. 'Some missions have already transferred the direction and administration of the whole of their work to the Church organisation in the area; others have transferred in varying degrees, certain activities to the Church while retaining the rest under their own control; some others, for various reasons, have not transferred any of their activities to a Church organisation.' It is clear from this quotation from a recent National Christian Council statement¹ that policy and practice vary considerably. In some missions, though they are a steadily decreasing number, conventional thought about missionary work and organisation persists and the relation of the mission to the Church still preserves most of the features of the earliest stage of missionary enterprise. In the great majority of churches and missions, however, the whole subject of devolution has been a major preoccupation for many years and a great deal of earnest thought and planning has been devoted to the task of carrying into effective operation the policy of transferring responsibility and control to the Church in India. The process is not simple and the progress made has in many places been disappointing, but progress is being made. We shall not enter into a discussion of the complexities which attend this task, though it will be necessary at a later stage to consider the related question of financial responsibility for the maintenance of the ministry of the Church. Here we are concerned only with a broad outline of the demands which the future is likely to make of the ordained ministry. There are two things which need to be said in this connection :—

(i) In the post-war period the *tempo* of devolution is almost certain to be accelerated, both as a matter of policy and as a case of sheer necessity. A good deal of post-war planning is being done, both among the supporting churches in the west and the younger churches. Underlying much of this planning is the generally accepted principle that the proper leaders of the Church in each country are those who

¹ *Proceedings of the Ninth Session of the N.C.C. of India, Burma and Ceylon, 1944, p. 57.*

belong to that country and that the primary task of the foreign missionary is the training and loyal support of such leadership. There is a strong feeling both amongst Christian nationals and missionaries that the time has come when this principle must be more fully applied in the Church in India. Many of the plans which are being made for the future contemplate the acceptance by the Church in India of a much larger measure of responsibility than it has hitherto borne. There is still a difference of opinion as to the capacity of the Church to bear any greatly increased responsibilities. Conditions vary so widely in different areas and different churches that no generalisation on such a large and complicated issue is likely to be helpful. Nor is this question likely to remain for long a matter of academic debate; for whatever may seem to be theoretically expedient, actual policies are likely to be determined by necessity. One result of the war will be a shortage of men missionaries, and in particular of ministerial missionaries. Theological colleges in most of the belligerent countries have been emptied and training for the ministry has thus been largely suspended over a period of years. There is certain to be an acute shortage of ministerial manpower in many of the churches of the west for a period and the number of men available for service in the Church in India will be correspondingly reduced. The pace of devolution and Indianization is thus more likely to be set by circumstances than by nicely calculated policy, though the general trend of policy is, almost everywhere, in the direction of a greatly increased transfer of responsibility to the indigenous Church. What applies to missionary staff and the Indianization of appointments is also likely to apply in the matter of financial assistance. The high wages, full employment and rapid exchange of money which accompany a period of war have reacted favourably upon the finances of most missionary societies, and they are enjoying a period of such prosperity as they have not known for two decades. It would be unwise to make predictions about the economic future of the western world; but it is improbable that the flow of money will be on such a generous scale in the post-war period as it has been during the years of war. A period

of retrenchment in missionary expenditure is fairly certain; and, while the scale of such retrenchment cannot be measured in advance, the Church in India will be wise to plan on the assumption that the present scale of financial assistance from the older churches will be very considerably reduced after the war. Even if wise economic planning succeeds in averting a world depression such as followed the last war, and in creating a relatively stable economy, there are other factors which are likely to affect the ability of the older churches to maintain, at its present level, financial support to the Church in India. The Church in many lands has suffered severely from the effects of war. There are vast areas of Europe and Asia which have been devastated by bombardment and ravaged by fighting armies. The task of restoration will be colossal and in this task the Church must play its part. There will be enormous demands made upon the generosity of Christian people and upon the resources of missionary societies in meeting the urgent needs of these war-stricken areas. Such claims will inevitably limit their capacity to assist the Church in India, which will thus be faced with a challenge rapidly to assume a larger financial share in the evangelization of its own land. Both policy and necessity point to greatly increased devolution in post-war India.

(ii) It is obvious that, in the last resort, no plan of devolution, however wisely devised, can succeed apart from the men who are called upon to work it. Great wisdom will undoubtedly be demanded of those who draw the plans, but the future of the Church in India must depend primarily upon the quality of its leaders, and every plan must presuppose a capable indigenous leadership. Does such a leadership in fact exist in anything like the strength which the future will demand? Potentially, yes; actually, no! Taken as a whole, the Church in India has given to the service of Christ a vast number of faithful and devoted pastors, evangelists and catechists; a large and increasing number of able and highly qualified ministers, educationists, doctors and administrators; and a relatively small group whose gifts of Christian insight and broad statesmanship have marked them out as first-rate

leaders and whose outstanding quality has enriched and inspired the whole Church.

The available leadership is not, however, distributed evenly throughout the whole Church. Some areas and some denominations are more heavily dependent upon missionary assistance than others. In general, the large Christian communities of Southern India are more adequately supplied with leadership, actual and potential, than the churches of upper India; and the process of devolution is, therefore, generally more advanced in the South than elsewhere. It can be said with some assurance that competent indigenous leaders are not available within the Church on anything like the scale that the immediate future will demand.

The deficiency in leadership is more acute in the pastoral and evangelistic work of the Church than in any other main branch of Christian activity. It is a tragic commentary on the past neglect of ministerial education that it should be so; but the fact remains that, broadly speaking, it is less difficult at present to fill responsible positions in educational and other institutions than it is in specifically pastoral and evangelistic work—the area of the Church's primary responsibility. The number of men in the ordained ministry, who are possessed of the ability, education, and character which are essential to first-rate leadership, is far smaller than it ought to be and less than the general level of attainment in the Christian community might lead us to expect. It is certainly smaller than the present and future needs of the Church require. No policy of devolution can succeed unless there is a sufficient number of men of the right quality and capacity to work it. Professional competence and strength of character will not suddenly be conferred on untrained and inexperienced men by hasty emergency resolutions! Only a long range and thorough policy of recruitment and training, and the deliberate creation of opportunities for the exercise of responsibility and initiative by men of potential capacity will give to the Church the ministry which it needs.

APPENDIX TO CHAPTER III

A

POST-WAR EDUCATIONAL DEVELOPMENT IN INDIA

A summary¹ of some of the main recommendations of the Report of the Central Advisory Board of Education, India.

Primary Education.—A system of universal compulsory and free education for all boys and girls between the ages of six and fourteen should be introduced as speedily as possible, though in view of the practical difficulty of recruiting the requisite supply of trained teachers it may not be possible to complete it in less than forty years. The estimated annual cost of this proposal when in full operation is approximately Rs. 2,000,000,000.

Pre-Primary Education.—An adequate provision of pre-primary instruction in the form of Nursery Schools or classes is regarded as an essential adjunct to any national system of education. Education at this stage, though free, will be voluntary; but every effort will be made to persuade parents to take advantage of Nursery School facilities which will be provided.

High School Education.—The course provided by these schools should cover six years and the normal age of admission should be about eleven. Entry should be on a selective basis, according to capacity to profit by the education provided. Provision should be made for at least one child in every five of the approximate age groups. (This proportion is based on experience of selective tests in other countries.) At present it is estimated that there are not more than one million pupils in all existing High Schools in British India. It is calculated that provision must be made for an *additional* six and a quarter million High School pupils. In future, High Schools should be of two main types—Academic and Technical. Liberal assistance in the form of free places, scholarships and stipends should be available, so that no poor child of ability may be excluded from High School education.

University Education.—In order to raise standards all round in Indian Universities, the conditions for admission must be revised with the object of ensuring that all students are capable of taking full advantage of a university course. Adequate financial assistance must be provided for poor students.

Technical, Commercial and Art Education.—In view of the

¹ This is given mainly in the language of the summarised conclusions which appear at the end of each chapter of the Report: *Post-War Educational Development in India* (New Delhi), 1944.

prospective needs of post-war industry and commerce for skilled technicians, and in order to cater for the aptitudes of those who will derive greater benefit from a practical course, the establishment of an efficient system of Technical Education at all stages is a matter of great urgency.

Adult Education.—More than 85 per cent of the population of India is at present illiterate. It is estimated that even with the introduction of a universal system of Basic education there will be over 90,000,000 illiterates between the ages of ten and forty. It is proposed to solve this problem by a campaign spread over twenty years, preceded by a five-year period in which a great army of teachers will be recruited and trained. Literacy is not to be regarded as an end in itself. Although the main emphasis in the beginning may be placed on the liquidation of illiteracy, adult education in the full sense must be provided for those already literate. The amount of this should progressively increase as illiteracy disappears.

Teacher Training.—It is estimated that the introduction of a national system of education on the lines indicated in the Sargent Scheme will necessitate the training of additional teachers on a huge scale—over two million non-graduates and 180,000 graduates.

Cost.—The total annual cost of the whole plan when in full operation is estimated at Rs. 3,12,60,00,000 of which amount approximately Rs. 2,77,00,00,000 will be met from public funds. The gross expenditure proposed amounts to roughly ten times the amount at present expended on education.

These astronomical figures may give some future minister of finance an attack of cold feet, if not of apoplexy. They will certainly demand a radical reconsideration of the whole basis on which education is financed. It should be borne in mind that the Central Advisory Board proposes that the introduction of this great scheme of national education should be introduced by gradual stages over a period of forty years. It is to be hoped that during the same period there will be a steady rise in standards of living and economic wealth and a consequent increase in the revenues of the State.

B

EXTRACT FROM THE DRAFT DECLARATION OF THE BRITISH WAR CABINET, MARCH, 1942.

‘(a) Immediately upon the cessation of hostilities, steps shall be taken to set up in India, in the manner described

hereafter, an elected body charged with the task of framing a new Constitution for India.

(b) Provision shall be made, as set out below, for the participation of the Indian States in the constitution-making body.

(c) His Majesty's Government undertake to accept and implement forthwith the Constitution so framed subject only to:—

(i) the right of any Province of British India that is not prepared to accept the new Constitution to retain its present constitutional position, provision being made for its subsequent accession if it so decided. With such non-acceding Provinces, should they so desire, His Majesty's Government will be prepared to agree upon a new Constitution, giving them the same full status as the Indian Union, and arrived at by a procedure analogous to that here laid down.

(ii) the signing of a Treaty which shall be negotiated between His Majesty's Government and the constitution-making body. This Treaty will cover all necessary matters arising out of the complete transfer of responsibility from British to Indian hands; it will make provision, in accordance with the undertakings given by His Majesty's Government, for the protection of racial and religious minorities; but will not impose any restriction on the power of the Indian Union to decide in the future its relationship to the other Member States of the British Commonwealth. Whether or not an Indian State elects to adhere to the Constitution, it will be necessary to negotiate a revision of its Treaty arrangements, so far as this may be required in the new situation.

(d) The constitution-making body shall be composed as follows, unless the leaders of Indian opinion in the principal communities agree upon some other form before the end of hostilities:—

Immediately upon the result being known of the provincial elections which will be necessary at the end of hostilities, the entire membership of the Lower Houses of the Provincial Legislatures shall, as a single electoral college, proceed to the election of the constitution-making body by the system of proportional representation. This new body shall be in number about one-tenth of the number of the electoral college.

Indian States shall be invited to appoint representatives in the same proportion to their total population as in the case of the representatives of British India as a whole, and with the same powers as the British Indian members.'

The industry and devotion of the workers is beyond all praise ; but they possess no common programme or consistent method ; there is waste and confusion. The missions are not an organised army of God ; they are a band of guerillas. Professor Henry Drummond on Chinese missions in 1890.

CHAPTER IV

EXISTING FACILITIES FOR TRAINING

Organised training for the ministry of the Churches which are associated with the National Christian Council and its Provincial Councils may be divided into three categories :—

(1) The Theological Colleges, which employ English as the medium of instruction, and prepare students, from many different language areas, for the B.D. degree of Serampore (University) or for examinations of a similar or slightly lower standard. Some of these institutions also prepare students of less advanced academic training for the L.Th. diploma.

(2) The Theological Schools, which are primarily provincial institutions serving a limited area and using the local language as the medium of instruction, with or without the supplementary use of English. A few of these institutions are affiliated to Serampore, and prepare students for the examinations prescribed for the L.Th. diploma.

(3) Temporary classes for ordinands are organised by some churches as need arises and suitable candidates are available. In a few areas where permanent institutional training has not been developed, this method has been deliberately followed as a means of training an indigenous ministry in close relation to the area and the people which it is to serve.

A war-time survey inevitably suffers from many disadvantages. Theological education has not been immune from the general dislocation of normal life which the war has brought in its train. Three of the five theological colleges with which we are concerned have been temporarily deprived of their buildings and are carrying on their work, under difficulties, in improvised premises. The staff of many institutions has been depleted ; and in almost all, the student body has been

reduced. The general shortage of candidates for training has resulted in the virtual cessation of temporary theological classes [group (3)]; but most of the larger institutions [groups (1) and (2)] have also been adversely affected in varying degrees. This fact must be borne in mind, particularly in the interpretation of such contemporary statistical material as may be employed in the report. While the difficulties of attempting a study such as this under present conditions are considerable, they are not insurmountable; and it should be possible to present a picture of theological education in India that is not unduly distorted by the abnormal conditions which the war has created. Nor should it be forgotten that this temporary upheaval may prove, in the end, to be a positive assistance to the purpose of the survey. That God is speaking to His Church in the terrible events of our time, no Christian man can doubt; and our very sense that all things are being shaken should quicken our sensitiveness to His voice and our readiness to be guided by the Holy Spirit in the building of a better instrument for the training of Christian ambassadors to the people of India. Thus may 'our light affliction which is for the moment' bring to the Church in this land a loftier vision, and to the name of Christ a greater glory.

1. THE THEOLOGICAL COLLEGES.

(a) *Serampore College, Serampore, Bengal.*—'We cannot', wrote William Carey, 'discharge the duty we owe as Christians to India, without some plan for combining in the converts of the new religion, and more especially in its ministers, the highest moral refinement of the Christian character, and the highest attainable progress in the pursuits of the mind.' Carey's plan took shape in 1818, when he and his colleagues, Marshman and Ward, founded a College at Serampore, fourteen miles from Calcutta. The College still occupies its original site on the banks of the Hooghly river and possesses the substantial and dignified building erected by Carey.¹ The

¹ The property has been requisitioned by the Military authorities for the duration of the war, and the work of its theological department is being carried on at Chandernagore, a few miles up the river.

work of the College has varied greatly throughout its long history, but the one continuous feature of it has been the maintenance of theological training. In this field Serampore occupies a unique place in India, by reason of its historic associations and of the Charter granted to it in 1827 by the King of Denmark, under which degrees in theology have been conferred since the year 1915. The possession and use of the power granted by Royal Charter to confer degrees has influenced the development of ministerial training in India during the past thirty years and has helped to raise the academic level of theological education. In addition to its function as a teaching institution, Serampore is the axis around which the whole system of collegiate theological training tends to revolve. In this chapter we are concerned primarily with the College as a centre of theological teaching and ministerial training, rather than with its examining and other university functions.

The College includes Arts and Science departments with which the theological department is closely associated. The whole institution is governed by a Council in London on which the following churches are represented: Baptist, Church of England, Church of Scotland, Congregational and Welsh Calvinistic. The Senate, which meets in India, is also an interdenominational body. It is responsible for the curriculum and regulations regarding the courses of study and examinations in theology. The internal management and direction of the College is the responsibility of the Faculty under the Council.

The College relies mainly upon the Baptist Missionary Society for its maintenance. Relatively small grants are also received from the American Baptists, the Welsh Presbyterian Foreign Mission, and the Society of Scotland for the Propagation of Christian Knowledge. Grants from Scandinavian Lutheran missions have occasionally been made to the College. The Church of Scotland maintains one missionary member of staff. The teaching staff and student body are interdenominational as is the government of the institution. But the financial burdens of maintenance are very inequitably distributed. The Baptist Missionary Society has displayed an

admirable catholicity in inviting the co-operation of other churches in the management of the College. The Society has also, with great generosity, made the valuable property at Serampore available for the service of all the churches. The Council provides about Rs. 50,000 a year for the maintenance of the whole institution. Of this amount, about Rs. 21,000 is required, at present, for the theological department, in addition to the salaries or part-salaries of the European members of staff. In the pre-war years, when a larger student body was in residence, the annual demand on the Council for the theological department worked out at approximately Rs. 14,000 (excluding the cost of missionary staff), and for the whole institution at about Rs. 30,000. The greater part of the annual cost is met by the Baptist Missionary Society.

There is at present a staff of seven members. The Principal and two others are missionaries of the Baptist Society, which meets all expenses connected with their service to the College. One missionary is maintained on the staff by the Church of Scotland Foreign Mission Committee. Three Indian members are paid by the Foundation. All the members of the theological faculty, save one, are responsible in varying degrees for teaching in the Arts department.

In normal times, the theological department functions as an organic part of the whole institution, sharing buildings, hostels and playing fields with the Arts and Science students, but with a separate common room and separate worship for theological students. There is no accommodation provided for married students. The library begun by Carey is well maintained and now contains about 19,000 volumes. It includes, in addition to a museum containing certain relics of the founders, a considerable collection of old and rare manuscripts, books and journals.

The student body, which is normally about twenty-five, numbers sixteen at present. All expect to enter the Christian ministry. Serampore has, for many years, drawn its students from many different parts of the country. A large proportion has come from Southern India, and in particular from the Syrian Churches of Malabar. Not infrequently an 'external student' for the B.D. degree goes into residence for a year at

some period of his course. For the past thirty years, Serampore has served the whole Church in India, both through its function as an affiliating and examining university, and as a theological college providing direct instruction and training for the ministry to students from many different denominations and areas.

(b) *Bishop's College, Calcutta, (temporarily at Khatauli, United Provinces).*—This institution owes its origin to the vision and statesmanship of Bishop Middleton, the first Bishop of the Anglican Church in India, who was consecrated in 1814. His biographer writes of his early resolution 'to attempt the foundation of a mission college at Calcutta' which should become 'a seminary from which missionaries might be supplied for any part of the Indian diocese.'¹ A definite proposal for the establishment of such an institution was made officially in a letter from the Bishop to the secretary of the Society for the Propagation of the Gospel in Foreign Parts, written in 1818. This letter was received in London 'with the most lively interest', and the plan received generous support from Anglican Societies, from the public and from the British and Foreign Bible Society.² The foundation stone was laid in 1820, but it was not until 1824 that the college opened at Sibpur. This site was vacated in 1880 and the College at present owns an excellent site in the city of Calcutta, on which a substantial chapel, staff buildings and suitable quarters for married and unmarried students have been erected. These are, at present, under military occupation, and staff and students carry on their work 'for the duration' at Khatauli, in the United Provinces.

For many years the College included both an Arts and a Theological department. During one period of its history, the theological work ceased. But in 1918, as a result of a radical reorganisation, the College became an exclusively theological institution, limiting its purpose to the training of men for the ministry of the Anglican Church. The College has

¹ Le Bas: *Life of Bishop Middleton*, Vol. II, pp. 15, 16.

² The B.F.B.S. contributed £5,000 'towards the expenses of translating the Sacred Scriptures into the Asiatic languages'. (Le Bas. Vol. II, pp. 34-5.)

since served the needs of the whole ecclesiastical province of India, Burma and Ceylon for theological training in the English language. The Episcopal Synod of the Church of India, Burma and Ceylon is the supreme governing body. A board of management, which includes representatives of the houses of bishops, clergy and laity, exercises control of the college under the general direction of the Episcopal Synod. The college possesses an endowment of Rs. 5,27,000 in addition to an amount in England which brings an annual interest (at present rates) of £451/10/0. Its total estimated income is approximately Rs. 90,000. Until 1936 the College was very closely associated with Serampore, but in that year it was decided that ordinarily students should not take the Serampore B.D. examination. A course which was regarded as 'more suitable for training for the ministry' has since been followed. The college authorities have, however, recently expressed an earnest desire that a selected number of their students, after taking the Diploma of Bishop's College, should have the opportunity of studying for the Serampore B.D., while remaining for a fourth year at Bishop's College. This matter came before the Serampore Senate in February 1944, and the question of the re-affiliation of Bishop's College to Serampore is under consideration.

The normal number of students in the College is about twenty-five. At present (1944) there are twenty in residence. All are preparing for the ministry of the Church of India, Burma and Ceylon and have been sent for training by the Bishops of that Church with a guarantee of future employment if their character and work are satisfactory. A university degree is regarded as the normal academic standard for admission, but this is not rigidly enforced. Other students are admitted who satisfy a test imposed by the College, though these do not usually exceed a quarter of the total student body. Married students are encouraged to bring their wives, for whom regular classes are arranged. When the College was in Calcutta every student was attached to, and worked in, a parish.

The present staff consists of a European Principal and two Indian colleagues. The normal staff is four and includes

two missionaries maintained by the Society for the Propagation of the Gospel. The Principal usually teaches thirteen hours per week and the other members of staff seventeen hours. The wives of staff members assist in the training of the wives of students.

The staff of the College regard it as their primary duty to direct the religious life of the students and great stress is laid on the spiritual training of the ordinands in their charge, both individually and collectively. In this emphasis upon disciplined and vital piety as the most essential part of ministerial training the College is making a contribution of great value and importance to the life of the Church in India.

(c) *The United Theological College, Bangalore, South India.*—The first report of this institution, which was founded in 1910, sets forth its aim as 'the training of a higher grade of Indian evangelists, pastors and teachers who shall take their place in the growing Indian Church as able and worthy guides and leaders and developers of a rich Christian life and a strenuous propaganda in this land'. The College has been, from the beginning, a union institution. It was founded by the co-operation of the London Missionary Society, the Wesleyan Methodist (now the Methodist) Missionary Society, the United Free Church of Scotland (now the Church of Scotland) Mission, the Arcot Mission of the Reformed Church in America and the Madura Mission of the American Board of Commissioners for Foreign Missions. The College has also received financial support from the Danish Lutheran Mission,¹ the Trustees of Jaffna College Funds and the S.P.C.K. in Scotland. Both staff and governing council are composed of representatives of several evangelical churches. The past record of the College, the quality of its present work and its influence upon the life of the Church, particularly in South India, are a witness to what may be achieved by a carefully-planned co-operative effort in ministerial training. It is, in the words of the regional commission's report, 'a first-rate institution and one of the treasures of the Indian Church'.

¹ Three Danish missionaries have served on the staff: the late Dr. L. P. Larsen (1910-24), the Rev. H. Bjerrum (1924-29) and the Rev. K. Lange (1921-22).

The College began its life in 1910 in a borrowed building in Bangalore city. A permanent site was acquired in 1912, and the new and well-planned buildings erected upon it were occupied in 1914. This property has now been temporarily leased to the Government for military purposes, and the College is back again in improvised quarters near the place where it first began.

In 1919 the institution was affiliated with Serampore for the B.D. degree, and the great majority of its students have taken the full B.D. course.

The general business of the College is administered by a Council consisting of representatives of Missionary Societies and other Associations contributing to its support, together with representatives of the Church in India and a number of co-opted members. There is no endowment and the maintenance of the College is wholly dependent upon the annual grants of supporting churches and missions. The present budget amounts to approximately Rs. 18,000 per year. This does not include the cost of three non-Indian members of staff, two of whom are, at present, supported by the Methodist Missionary Society and one by the American Board.

The total staff consists of three non-Indian and seven Indian members, four of the latter being language pundits.

The students at present number thirty. Normally about one-third are graduates. They are drawn from almost every part of South India and Ceylon. Most of them are sent directly by the churches and missions, which undertake responsibility for their support. The great majority of those leaving college have entered the ordained ministry of the Church. The College regards itself as a place where men are trained for the Christian ministry and not merely as a place where theology is taught and studied. Some students, however, are sent for training before they have been definitely accepted as candidates for ordination. Those who are qualified take the B.D. course; others take an alternative course for the college diploma, in which the general outlines are the same, but less emphasis is laid on linguistic study. Considerable emphasis is laid on the study of Indian languages, though the variety of these represented among the students

presents difficulties. The city of Bangalore, with its many churches and variety of languages, provides a useful field for practical work. Students preach in the city churches, some undertake regular Sunday School work and an annual preaching tour is arranged. A special feature of the life of the College is the annual extension course, now temporarily suspended. Lectures are given, at these courses, by leaders of almost every branch of the Christian Church and occasionally by leading non-Christians; discussions and personal contacts between lecturers and students are a valuable feature of these annual courses.

Great importance is attached to the devotional life of the institution and systematic efforts are made to maintain it at a high level.

The College is fortunate in the possession of a good library. The staff regard it as adequate for ordinary degree work, but not good enough for advanced study and research, such as the College may be called upon to undertake.

(d) *Leonard Theological College, Jubbulpore, Central Provinces.*—This College had its beginnings in the English Department of the Bareilly Theological Seminary of the Methodist Episcopal Church.¹ It became a separate entity by the organisation of its own Board of Governors and the election of its own staff in 1923. In the same year, the institution, which was then known as the India Methodist Theological College, was moved to Jubbulpore, where property had been acquired. During the first few years, the course of study covered three years. In 1926, a fourth year was added, matriculation was made the standard of entrance and the course was planned 'so as to give the student much of the cultural value of a B.A. course and at the same time his specific training for the Christian ministry'. In 1927 the college was affiliated with Serampore College and has since continued that association and prepared a proportion of its students for the B.D. examination. In 1931 the name of the College was changed and it has since been known as Leonard Theological College.

¹ Now the Methodist Church in Southern Asia.

The College has acquired and developed a valuable and attractive compound of nearly thirty acres. The buildings include a chapel, class-rooms, a library, offices and good hostel accommodation and a number of staff bungalows. Plans for the further extension and improvement of the physical equipment of the College are well advanced. In addition to specific training for the ministry the College includes a School of Religious Education and a Women's School for the training of the wives of married students and other women.

Leonard College is the central institution for the training of the ministry of the Methodist Church in Southern Asia, though it is open to students of other churches. In 1940-41 there were nine churches represented on the student body from fifteen language areas. The College thus serves a very wide constituency. Its declared aim is 'the educational and spiritual training of an indigenous Christian ministry for India and Burma'.

Direct control of the College is vested in a Board of Governors established in India. The bishops of the Methodist Church resident in India are ex-officio members. There are eleven representatives of the annual conferences of the Methodist Church in Southern Asia, official representatives from other denominations (at present five in number) and five 'members at large'. The governing board is thus inter-denominational in composition, though predominantly Methodist. Apart from student fees and stipends, the financial burden of maintenance rests almost entirely upon the Methodist Church. The total income for 1944-45 is estimated at Rs. 36,750.

The present staff of the theological department consists of three Indian and three non-Indian members. The three non-Indians are missionaries of the Methodist Church. It should be noted that the missionary staff has, as a result of war conditions, been reduced; it is hoped that this temporary depletion of staff will be remedied as soon as travel conditions permit the free return of missionaries from the U.S.A.

The College undertakes to prepare students for the Serampore B.D. degree, but also offers a course leading to its own G.Th. (Graduate in Theology) diploma. In recent years the

majority of the students have taken the G.Th. rather than the B.D. This course covers a wide range of subjects, some of which are 'required' and some 'elective'.

Student societies are well organised and practical work is strongly encouraged. 'The first requirement of every student is evidence of a definite, personal Christian experience', and the devotional life of the College is organised to nourish and develop such an experience.

There are at present (1944) forty theological students in residence, thirty-four of whom are definitely preparing for the ordained ministry of the Church. Leonard College has done valuable work in strengthening the Indian ministry of the Methodist Church in Southern Asia, which has a very large Christian constituency in this country. It has also served a number of other churches through the facilities which it offers for ministerial training.

(e) *Luthergiri Theological Seminary, Rajahmundry, Madras Presidency.*—This institution, which for a number of years has trained teachers, evangelists and pastors for the Lutheran Churches in the Telugu country, has, since 1939, carried on a department which offers courses of instruction leading to the Bachelor of Divinity degree. In 1915 the first class for the training of pastors was opened; by 1921 the institution had become the recognised theological seminary of the United Lutheran Church Mission and the Andhra Evangelical Lutheran Church; and in 1937 the American Lutheran Church entered into co-operation, by sending students and appointing a representative on the staff. For some time prior to 1939 a theological department had been conducted by the Andhra Christian College in Guntur, and in that year it was transferred to Luthergiri. This department is tentatively affiliated with the Lutheran Theological Seminary, Gettysburg, Pa., U.S.A., and undertakes to prepare college graduates for the B.D. degree of that institution.

The institution is situated in a forty-acre compound on a high bank of the Godavery river, and is well equipped with spacious and substantial buildings, which are used for the purposes of a Bible School for teacher-catechists, Normal

Training, a Bible School for women and a Theological School, in addition to the work of the Theological College Department. We shall refer elsewhere to the work of the theological school. It must be mentioned here that in 1944 there were four students in training in the college department, one of whom was expected to qualify for the B.D. degree of Gettysburg. Since 1939 four students, who have been trained at Lutherigiri, have received this degree. One such student was sent on to Bangalore to specialise in Church History.

The regional commission expressed the opinion that 'so far as theology is concerned, here is the most highly-developed and thorough programme of any Andhra Church'. In the theological department there are, at present, two non-Indian and four Indian members of staff. Their time is only partially devoted to the small college class as they have major responsibilities in the other training departments of the institution.

(f) *Summary.*—(i) *Distribution.*—The five theological institutions of the collegiate type which are preparing students for the Bachelor of Divinity degree or its equivalent and using English as the medium of instruction are distributed as follows :—

Two in N.-E. India—Serampore College and Bishop's College.

One in Central India—Leonard Theological College.

One in South Central India—The United Theological College of South India and Ceylon.

One in S.-E. India—Lutherigiri Theological Seminary.

(ii) *Staff.*—There are at present fifteen Indian lecturers (excluding *pundits*) and thirteen non-Indian lecturers engaged in whole or part-time theological teaching of the college grade. The normal number of non-Indian lecturers would probably be about sixteen.

(iii) *Students.*—In the academic year of 1944-45 there were 104 students of collegiate status under training for the ministry. Assuming in each case a four-year course, completed satisfactorily by every student, this represents a yearly

addition to the number of candidates for the Christian ministry of 26 men with collegiate training.

It should be noted (a) that a full complement of students at the pre-war level would probably add thirty to forty to the total number in training and seven to ten to the annual output, and (b) that the calculation of annual output given above makes no allowance for those who may withdraw from training.

2. THE THEOLOGICAL SCHOOLS : PROVINCIAL INSTITUTIONS TRAINING ORDINANDS.

A description of the theological schools is not by any means a simple and straightforward matter. They are not so homogeneous in character as the colleges, and there are many more of them. A considerable number of theological schools combine the training of lay workers with that of ordinands. Some institutions, which are *primarily* Bible Schools, serve churches which recruit their ministry from the ranks of the more promising catechists. These institutions are, in some cases, not in a position to indicate how many of their students are likely to be ordained, yet they are taking a share in the training of the ministry.

For the purposes of this brief review of the facilities at present available for training ordinands in Theological Schools, we shall include only those institutions which are described in the regional survey reports as preparing men for the ordained ministry, or those which, in returning statistical data, have themselves indicated that their student body includes ordinands. Space cannot be found within this report for more than a bird's-eye view of this very wide field. This rapid review will be based mainly upon the regional reports which have already been printed in full in the *Interim Report*. There were eight regional commissions, which covered the whole of India, excluding Assam. Our summary will follow, in alphabetical order, the geographical groupings arranged for the commissions and will take account of the additional reports which were sent in by the Assam, Burma and Ceylon Christian Councils, and of *data* subsequently collected regarding a large number of the institutions concerned.

(a) *Bombay Presidency (Gujarati and Marathi)*.¹—There are within this area three² institutions which may properly be described as Theological Schools—the Gujarat United School of Theology, Baroda; the United Theological College of Western India, Poona; and St. Andrew's Divinity School, Nasik.

(i) The Gujarat School represents a recent development in united theological training in this important area. It is supported by the United Church of Northern India, the Irish Presbyterian Mission, the Methodist Church in Southern Asia, the Church of the Brethren and the Church of the Brethren Mission. Situated in the midst of a Methodist area it has a Presbyterian Principal and serves the evangelical churches in the Gujarati-speaking territory of Bombay Presidency. There are, at present, nineteen ordinands in training. Two wives of students are taking the full course. There is a non-Indian Principal and three Indian members of staff. The estimated annual income in 1944-45 is Rs. 14,425. Of this amount Rs. 14,000 represents grants from Mission Boards and Rs. 425 local income.

(ii) The United Theological College of Western India is situated in Poona, and is supported by the American Marathi Mission, the American Presbyterian Mission, the Church of Scotland Mission, and the Methodist Church in Southern Asia. It trains Marathi-speaking candidates for the ministry of these and other evangelical churches, and is affiliated to Serampore for the L.Th. course. Marathi is used as the medium of instruction. The staff is interdenominational and is, at present, predominantly non-Indian. There are six missionary lecturers (some part-time) and three part-time Indian lecturers.

There are ten students in residence with their wives, who also attend classes. It is not certain that all the men

¹ The main sub-headings indicate the approximate geographical area concerned; the bracketed words indicate the principal languages of the area.

² The Theological Schools at Yeotmal and Nargaon, which were visited and reported on by the Bombay commission, will be dealt with in the Mid-India and Berar Section.

will proceed to ordination, but probable that a majority will do so. The current income of the institution is estimated at approximately Rs. 10,000 per year, excluding the cost of missionary staff. About Rs. 8,000 is contributed by the Missionary Societies.

(iii) St. Andrew's Divinity School, Nasik, is the training school for Marathi-speaking ordinands of the Nasik and Bombay Dioceses of the Church of India, Burma and Ceylon. The staff consists of one non-Indian and two Indian lecturers. There are twelve men in training. The total income, exclusive of the missionary's allowances, is estimated at Rs. 7,083. Of this amount, over Rs. 5,000 is derived from endowments and approximately Rs. 1,280 direct from mission sources. Local income amounts to about Rs. 600.

(b) *Karnataka (Kanarese)*.—The Kanarese area is extensive and varied; but the number of Christians is small. There is not, at present, any institution at work in the area which can properly be described as a Theological School, though one such institution (the Basel Mission Theological School, Mangalore) formerly trained candidates for the ministry and has suspended this department of its work largely because of war conditions. The Union Kanarese Seminary at Tumkur is an exceptionally well-equipped Bible School. Its primary purpose is the training of lay workers, though some of its students are later ordained to the ministry. There is a Bible Institute at Kolar, conducted and maintained by the National Holiness Mission of America. It draws many of its students from outside the Karnataka and from several denominations, and of necessity employs English as the medium of instruction. It reports four, at present, under training for the ordained ministry. There is a staff of six non-Indians (some part-time) but no Indian teachers.

(c) *Kerala (Malayalam)*.—This is one of the few areas in India in which a fully co-operative effort is being made in the training of the ministry. For a number of years the London Missionary Society maintained at Trivandrum a Bible School, which prepared some of its students for the L.Th. diploma. There were also theological institutions in the Malayalam area maintained by the Anglican and Mar

Thoma churches and affiliated to Serampore. The Malayalam section of the Basel Mission sent its students for training to Mangalore. After the necessary preliminary negotiation, the Trivandrum institution was placed upon a new footing and became a union theological school in which the London Missionary Society, the Basel Mission (Malabar district), the Mar Thoma Syrian Church¹ and the Travancore Diocese of the Church of India, Burma and Ceylon co-operate. It is now known as the *Kerala United Theological Seminary*, and serves all the supporting churches. The main language used is Malayalam, though there are some Tamil students in the school, and instruction has been, to some extent, bilingual. This is a rather serious handicap. A further difficulty is inherent in the fact that there are (as in many other places) two grades of students under training—those who are taking the L.Th. diploma course and those who are not. In some cases the two grades study together. There are, in all, twenty-seven students of whom eighteen are ordinands. The staff of six includes one non-Indian and one Malayalam *pundit*. The estimated annual income is Rs. 3,900 excluding the salary of the missionary member of staff. A detailed account of this institution is to be found in the Kerala regional report.

(d) *Mid-India and Berar (Hindi and Marathi)*.—There are three theological schools in this area which were visited by one or more regional commissions.

(i) The Union Theological Seminary, Indore, serves primarily the United Church of Northern India, in Central India and the Central Provinces. It is supported by the Church of Scotland Mission, Rajputana, the American Evangelical Mission and the United Church of Canada Mission and by the related Church Councils of the U.C.N.I. Two courses of study are offered : an L.Th. course for which both Hindi and English are used as the *media* of instruction; and an entirely Hindi course of lower grade. There are four full-time Indian members of staff and one full-time and three part-time non-Indian members. There are at present two ordinands and eight other

¹ The Mar Thoma Church has entered the scheme for an 'experimental period' of three years and in the meantime maintains its Seminary at Kottayam which is still affiliated to Serampore.

students under training. The annual budget, exclusive of missionary allowances, is about Rs. 6,000. This is the only Hindi-speaking theological school in Mid-India.

(ii) The Bible Training College, Yeotmal, Berar, was founded in 1939 by the India Free Methodist Church, which determines policy and is responsible for maintenance. The institution provides a variety of courses of instruction— theological training for catechists, for ordained deacons and ordained elders, normal training and women's classes. The medium of instruction is Marathi. There are, at present, two students preparing for ordination and following the Serampore L.Th. diploma course. The staff for the whole institution numbers seven, of whom three are Indians. The total annual budget is Rs. 7,840 excluding the cost of missionaries.

(iii) The Bible Training School at Nargaon, though situated in Bombay Presidency, is related to the Berar-Khandesh Christian Conference, and was visited by the Mid-India and Berar Commission. It is maintained by the Christian and Missionary Alliance, but serves at least three other denominations. There are at present ten ordinands and ten other students under training. The staff consists of four non-Indians (two part-time) and two Indians (one part-time). The medium of instruction is Marathi. The institution costs annually, at present rates, Rs. 5,200, excluding missionary allowances. The entire cost of maintenance appears to be borne by the home board of the C. & M. Alliance.

(e) *North-East India, excluding Assam (Bengali, Hindi, Oriya, Santali, Oraon, Mundari.*—In this vast and multi-lingual area which includes three administrative provinces (two of them among the most densely populated in India) and large numbers of aboriginal peoples, who have proved unusually responsive to the gospel, the facilities for theological education in the languages of the country are very meagre.

(i) Bengal is the home of both Serampore and Bishop's Colleges; and these institutions, while serving an all-India constituency, have also made a contribution to ministerial training in Bengal. Though, in recent years, Bengali

students have not been largely represented in either institution, it should not be forgotten that, up to 1926, theological training had been given in Bengali for over a century. The Calcutta diocese of the Church of India, Burma and Ceylon recently established a small Divinity School at Ranaghat, which has one member of staff, and two students. The Birisiri Bible Training Institute has been established by the Australian Baptist Foreign Mission to train workers for the Church among the Garos of Mymensingh District and in the Garo hills of Assam. It has done valuable work in meeting the needs of a special area and an aboriginal community.¹

Apart from a training class conducted by the Oxford Mission (concerning which no detailed information has been received), we are aware of no other facilities for training ordinands in the Bengali language.

Future prospects are, however, less sombre than the present facts. Plans are nearing completion for the establishment of a Theological School for Bengal in which the co-operation of all the larger evangelical churches of Bengal is assured. Such a school is urgently needed.

(ii) By comparison with Bengal, the small province of Orissa is well supplied with facilities for ministerial training. At the time of the commission's visit there were two theological schools providing training through the medium of Oriya—the Christian Training College at Cuttack and the Lutheran Seminary at Kotapad. The latter institution has been closed recently owing to the exigencies of war and the internment of the local German missionaries. It has served in the past both as a theological school, training candidates for the ministry, and a Bible School, training lay assistants for paid and honorary service.

The Christian Training College, Cuttack, is nearly one hundred years old. It is a Baptist institution and has trained candidates for service with the American, British and Canadian Baptist Missions. The main burden of maintenance has rested on the B.M.S. of Great Britain. The American

¹ In 1944-45 central training classes were not held at Birisiri, but Training 'camps' were organised in selected village centres, attended by 'Pastors, Teachers, Deacons and Leaders'.

Baptist Mission and the Utkal Baptist Central Church Council co-operate in support. There is, at present, a staff of three Indians and one non-Indian, and a student body of sixteen, all under training for the ministry. The budget is estimated at Rs. 5,393 excluding the cost of the missionary.

(iii) In Bihar, the non-aboriginal Christian community is small; but on the Chota Nagpur plateau, and elsewhere in the province, there is a very large Christian Church drawn from the tribal communities. The needs of the Santals, who are strongly represented in Bihar, but are also found in large numbers in other provinces, will be considered in a separate section. Here we shall confine our comments to training facilities in Chota Nagpur.

The largest non-Roman church, the Gossner Evangelical Lutheran Church, has for many years maintained a seminary for the training of ministers. Despite the difficulties created by the war, this institution has been maintained, though it has been temporarily moved from Ranchi to Lohardaga. It has, at present, a staff of three Indian lecturers; and fifteen students are under training for the ministry. It is supported by grants from the Federation of Evangelical Lutheran Churches in India. In the current year these grants amounted to Rs. 5,100.

The Church of India, Burma and Ceylon, has not maintained a permanent institution, but has, at regular intervals since 1873, organised theological classes for ordinands in different parts of the diocese. It is estimated that about one hundred ministers have been trained in these classes for the dioceses of Chota Nagpur and Assam. No class is in progress at present.

The main tribal languages in use among Christians are Mundari and Oraon, but Hindi is the medium employed in the elementary schools of the province, and most tribesmen understand and speak Hindi. In the Lutheran Seminary Hindi is the main medium of instruction, though some English is used.

(iv) *Santalia*.—The Santal people are widely dispersed through the provinces of Bihar, Orissa, Bengal and Assam. Their largest concentration is found in the Santal Parganas

of Bihar. Though they do not inhabit a compact geographical area, they are clearly conscious of their racial identity and tenacious of their own traditions and language. They are responsive to the appeal of the Christian gospel and there is a considerable and growing Santal Church, which now probably numbers about forty thousand, associated with a wide variety of denominations.

The Santal Mission of the Northern Churches, which is a Scandinavian Society, has for a number of years maintained a Bible School at Benagaria for the training of Santal Christian workers; but apart from this there has been little sustained effort in theological training, and no institution of the theological school type, devoted exclusively to the training of an ordained ministry among the Santals. General educational standards are low and very few Santal Christians have completed a high school course. The regional commission report contains this statement: 'So far as we could learn by questioning missionaries and Santal Christians, not one Santal matriculate has entered the ministry'.

There is, among the Santals, a language problem similar to that mentioned in the discussion on Chota Nagpur. The difficulty is, on the one hand, aggravated by the dispersion of the Santals through a number of major linguistic areas, but it is, on the other hand, mitigated by the facts that the Santali language is widely used by the Santal churches for Christian worship and instruction, and that the beginnings of a Santali Christian literature exist.

(f) *The Punjab and the United Provinces (Urdu and Hindi).*—In this wide area there are five theological institutions training candidates for the ministry of the Church. All are organised on a denominational basis, though some train ordinands for churches other than that which maintains them. Two are situated in the Punjab and three in the United Provinces.

(i) Bareilly Theological Seminary (U.P.) is an institution of the Methodist Church in Southern Asia, which trains both ordinands and lay workers. There were, in 1943, thirty-one students in training. Most of the students are Methodists; but the Baptist, British Methodist and other churches occa-

sionally send students for training. There is a staff of five lecturers of whom one is a non-Indian. A three-year course of training is given and the medium of instruction is 'Hindustani'. It is estimated that about forty per cent of the students trained enter the ordained ministry of the Church.

(ii) Khatauli Divinity School is maintained by the dioceses of Lahore and Lucknow and the Delhi Archdeaconry of the Church of India, Burma and Ceylon, and the C.M.S. of England and Australia. The school was established in 1938, and has since conducted two courses of study: one for ordinands and one for lay-workers of the Church of India, Burma and Ceylon. There are, at present, nine candidates for the ministry and twelve others under training. The staff of three includes a non-Indian Principal. The annual budget at present amounts to Rs. 4,056. This figure does not include any staff salaries, which are paid directly by the supporting bodies.

Bishop's College, which has been evacuated from Calcutta, is temporarily established at Khatauli.

(iii) The United Theological College at Saharanpur was established about sixty years ago by the American Presbyterian Mission. It possessed, for a time, the status of a College, was affiliated to Serampore, and prepared students for both the B.D. degree and the L.Th. diploma. From 1926 to 1935, both the Anglican and Baptist churches co-operated in the institution, but since the cessation of this arrangement in 1935, the College has not been in the strict sense a 'union' institution. It is controlled by the United Church of Northern India and largely supported by the American Presbyterian Mission. Students are prepared for a variety of service in the Church. Five alternative courses were being offered in 1943, the medium of instruction throughout being Urdu. There were sixteen students in residence and three full-time Indian members of staff and one part-time non-Indian member. The number of students has been sharply reduced by war conditions. It is reported that during the five years preceding 1942, forty men completed their training, of whom thirty-four entered the Christian ministry.

The institution has an annual budget of approximately Rs. 11,000.

(iv) At Daska, in the Punjab, the Church of Scotland (Punjab) Mission conducts a Divinity School which has in the past trained both catechists and ordinands, the latter being recruited from amongst the catechists. In recent years the school has been used for the training of a class of ordinands, who continue their catechetical work in the villages, on a part-time basis during their period of training. The course of training covers three years. Urdu is the medium of instruction. All the students, of whom there were eight in 1943, are trained for ordination to village pastorates. The teaching in 1943-44 was given by two Indian and two non-Indian members of staff, all of whom had large responsibilities outside the school. There was also a part-time Arabic teacher.

The financial maintenance of the institution falls mainly upon the Church of Scotland Mission. A grant of £40 per year is received from the S.P.C.K. This school was closed temporarily in 1944 owing to the lack of candidates.

(v) Less than twenty miles from Daska, the Punjab Synod of the American United Presbyterian Church has a well-established theological institution at Gujranwala, which offers two courses of training, a lower and a higher, and serves a Christian Church of more than one hundred thousand. At present, there are twelve ordinands in training and one other student. The staff consists of one Indian and two non-Indians.

The school is under the supervision of a governing body appointed by and responsible to the Synod of the A.U.P. Church. There is an endowment fund which, at present rates, brings an income to the institution of over Rs. 9,000. A fund for the support of the Indian staff has been raised in India. The cost of the foreign staff is met from mission sources, but there is no direct subvention from foreign sources for the support of the school which, at present, requires almost Rs. 10,000 for its maintenance.

(g) *Madras Presidency (N.E.) and Hyderabad State (Telugu).*—The Christian Church is established in greater

strength and is developing with greater vigour in the Telugu country than in any other part of India. The Lutheran, Anglican and Baptist (American and Canadian) communions have each got great communities, numbering about two hundred thousand, in their care. The Methodists (of British and American origin) and the other churches in Hyderabad State together represent a Christian constituency of well over two hundred thousand. The South India United Church has a smaller but none the less vigorous Church in the western part of the Andhra *desa*.

This large and growing Church is, at present, served by four institutions of the theological school grade, training ordinands through the medium of the Telugu language:—Luthergiri Seminary, Rajahmundry; the Dornakal Divinity School; the American Baptist Seminary at Ramapatnam; and the Canadian Baptist Seminary at Cocanada. This does not, of course, represent a complete picture of ministerial training for the Telugu Church. Luthergiri has a graduate class, which has already been described; and most of the other larger churches train candidates for the ministry in one or other of the theological colleges. The British Methodist Church and the S.I.U.C., for example, send all their candidates for ordination to Bangalore for theological training, and therefore have no facilities for training ordinands in their Telugu areas.

(i) At Luthergiri, of the twenty-nine ordinands under training twenty-four were in the theological school group at the time of the visit of the regional commission. The staff of six, which includes four Indian members, has responsibilities in other departments of the institution, but the pastors' class represents the backbone of the Seminary and is very thoroughly organised.

(ii) The American Baptist Theological Seminary at Ramapatnam is strongly staffed with three Indian and three non-Indian members giving full time to the institution. There are, at present, twenty-four students, of whom fourteen are ordinands. The annual income of the institution, excluding the cost of missionaries, is Rs. 9,640. Of this amount, nearly Rs. 7,000 is derived from endowments.

(iii) The Canadian Baptist Seminary, situated at Cocanada, has a staff of four, of whom one is a non-Indian; and a total of forty students, twelve of whom are ordinands. The annual income amounts to about Rs. 6,400 excluding the missionary's salary. Approximately Rs. 6,000 represents a grant from the Canadian Baptist Society.

Plans are under discussion for the union of these two Baptist institutions.

(iv) The Divinity School at Dornakal is the Diocesan training centre for ministers of the Church of India, Burma and Ceylon. There are, at present, thirteen men under training, and it is notable that several of them are graduates of the Andhra Christian College. The staff consists of one non-Indian and two Indian members, who receive the part-time help of six other Indian teachers. The cost of the institution, apart from the missionary, is about £125 per year, of which £25 represents mission grants and about Rs. 1,200 income from endowments.

(h) *Madras Presidency (South) and Travancore State (Tamil).*—Of the ten institutions visited¹ by the regional commission in this large and important area only two appear to be training candidates for the ministry at the present time. These are Bishop's Theological College, Tirumaraiyur, Tinnevely, and the Lutheran Theological School at Gurukul, Madras. There are two other institutions—the Union Seminary at Pasumalai and the Arcot Seminary, Vellore—which are well provided with staff and physical equipment, and which have in the past trained men for ordination.² Neither of them reports any students at present under training for the ordained ministry, though each has a considerable student body.

(i) Bishop's Theological College at Tirumaraiyur serves mainly the Tinnevely Diocese of the Church of India, Burma and Ceylon, with occasional students from other Tamil-speaking areas of that Church. There is a large compound,

¹ The Commission did not visit the Union Seminary at Trivandrum which at present trains some Tamil-speaking ordinands.

² Both these institutions formerly prepared candidates for the Serampore L.Th. diploma.

specially equipped within recent years to serve the purposes of the school. A tradition of thorough theological training in Tamil has been built up. There are, at present, twenty-three ordinands in the school. The staff consists of two Indian and two non-Indian lecturers. Classes are conducted by the wives of staff-members for the wives of students. There are several visiting lecturers.

The school had a total income of Rs. 15,750 in 1944, which included a Diocesan grant of Rs. 10,750.

(ii) Gurukul Lutheran Theological School, Madras, serves the Tamil Evangelical Lutheran Church, the Church of Sweden Mission and the Danish Missionary Society. This institution has a worthy record in theological training, mainly through the medium of Tamil, but in recent years has had an uncertain existence owing to the effect of the war upon support from continental societies. It is now functioning strongly with a class of fourteen ordinands and a staff of two Indian members and one full-time and two part-time non-Indian lecturers. The teaching is about 75% in Tamil and 25% in English. The cost of maintenance is being borne by the Church of Sweden Mission which contributes the salaries of the non-Indian lecturers and a cash grant of Rs. 11,000 to the institution. The Federation of Evangelical Lutheran Churches pays the stipend of a student for the Danish Missionary Society.

(iii) The English language is more widely spoken and the standard of education in the Christian community is, generally speaking, higher in this area than in any other part of India except Travancore and Cochin. There are considerable numbers of students from the Tamil country under training in the English-speaking theological colleges. But it is nevertheless surprising that in this part of India, where Evangelical missions have been established longer and more securely than in any other part of India, the facilities for ministerial training in the language of the area should be so limited and the number of ordinands undergoing such training so small.

(i) *Assam, Burma and Ceylon.* *Assam.*—The Christian Church is strongly established among the tribal peoples of

Assam and a vigorous and steadily growing Christian community is found in this province. The variety of languages spoken by the people creates a problem in theological training. There are a number of Bible Schools giving instruction in the local languages and serving the needs of the various churches for lay workers.

The one theological school in the area is at Cherrapunji. It is maintained by the Welsh Calvinistic Methodist Church, but serves the American and British Baptist churches also in the training of candidates for the ministry. The medium of instruction is, of necessity, English. The school is affiliated to Serampore for the L.Th. diploma. Students who wish to proceed to the B.D. degree are sent to Serampore College.

The staff consists of two non-Indian and three Indian lecturers. There are, at present, ten ordinands and eleven other students in training. The annual income of the institution, apart from the cost of missionary staff, amounts to Rs. 7,320, at present, of which the sum of Rs. 6,400 represents grants from mission sources.

The Church of India, Burma and Ceylon has from time to time organised classes for ordinands, under the supervision of the Bishop of Assam. A number of the Indian clergy in Assam were trained in the Chota Nagpur class. The larger proportion of Anglican Indian Christians in Assam belonged originally to Chota Nagpur, and the Bishop of Assam has relied upon Chota Nagpur to supply a number of his trained clergy. One minister in the diocese has been trained at Bishop's College, Calcutta. No theological class for Anglican ordinands is being conducted in Assam at the present time.

Burma.—The Church in Burma has been isolated from India since the Japanese occupation of the country in 1942 and no reliable information regarding present conditions is available. Before the Japanese occupation there were several denominational Bible schools in operation, and in some of these candidates for the ministry were trained as well as lay workers. There were two institutions of a more advanced type training ordinands, the Baptist Divinity College and the Anglican College of the Holy Cross. Both these institutions carried

on their teaching mainly in English. A diversity of languages within the Christian Church creates a problem regarding the medium of theological instruction similar to that of Assam.

It is assumed that the theological training of ordinands in Burma has ceased since the Japanese occupation. The Committee which exercises the functions of the Burma Christian Council in India is giving thought to the future of theological education in Burma and has submitted certain recommendations to which reference will be made later.

Ceylon.—The churches of Ceylon train their ministry, to a very large extent, outside Ceylon. The Church of India, Burma and Ceylon sends students to Bishop's College, Calcutta, Bishop's Theological School, Tinnevely, and to theological colleges in England or Canada. The Methodist Church and the Baptist Church send their candidates to Bangalore and Serampore respectively, and the South India United Church (Jaffna Church Council) has sent students both to Serampore and Bangalore. The Colombo diocese of the Church of India, Burma and Ceylon conducts a Divinity School in Colombo for the training of ordinands. English is used as the medium of instruction and the normal standard of entrance is the London Matriculation or its equivalent. The school is reported to have an average number of eight to ten students. This appears to be the only non-Roman institution training candidates for the ministry in Ceylon.

(j) *Summary.*—This rapid review of the theological schools and of their present numbers of staff and students has been confined to the barest outlines and has, of necessity, omitted many points of interest and passed over many problems of importance. The chief gain from such a swift survey of present facilities is that it leaves us with a picture in which a few salient features stand out sharply, unencumbered by diverse detail.

The discussion of the general characteristics of theological training, as at present conducted, and of a variety of related questions will engage us in a separate section. The broad outlines of the picture of the theological schools which has been presented may be summarised in conclusion :—

(i) There are, at the present time, probably not more

than 250 students undergoing training in institutions of this grade with a definite intention of entering the ordained ministry of the Church.

This is a little more than half the number which the needs of the Church demand. If, as has been suggested in Chapter III, the Church at present requires four thousand ordained ministers, and if the average length of ministerial service is assumed to be twenty-five years, the theological institutions should be in a position to supply one hundred and sixty men per year. To make this possible in institutions giving a three year course of training, there should at any one time be an aggregate number of four hundred and eighty students preparing for ordination.

(ii) On paper, the returns appear to indicate that the proportion of staff to ordained students is extraordinarily good—roughly about one teacher for every three students. In actual practice the situation is not anything like this, as there are comparatively few of these institutions which are devoted exclusively to the training of ordinands and most theological school lecturers are heavily burdened with other duties both within and outside their institutions. Many members of staff are part-time, visiting lecturers. On the figures returned it would appear that approximately sixty-two per cent of the lecturers are nationals, and thirty-eight per cent foreign missionaries.

(iii) The financial support of the theological schools is derived from three main sources : grants from mission boards, endowments and local income (fees, contributions, grants from local churches, etc.). They are still very heavily dependent upon the support of the missionary societies, which contribute approximately 75% of their cash income in addition to the services of the missionary members of staff.

Comparatively few institutions possess any endowments, though in some cases these are fairly large. About 16% of the aggregate income of the theological schools is derived from this source.

Fees, grants and contributions from local sources account for the remaining 9%.

(iv) The distribution of the schools which are at present

training ordinands and the number of students at the time of the survey, in each regional area, is of interest.

	No. of Institutions.	Total No. of Ordinands.
Bombay (Marathi and Gujarati) ...	3	41 (not all ordinands.)
Karnataka (Kanarese) ...	1	4
Kerala (Malayalam and Tamil) ...	1	18
Mid-India and Berar (Hindi and Marathi) ...	3	14
N.W. India		
Bengali ...	1	2
Garo ...	1	
Oriya ...	1	16
Hindi (Oraon and Mundari) ...	1	15
Santali ...	nil	nil
Punjab and U.P. (Urdu and Hindi) ...	5	35 (not all ordinands.)
Madras and Hyderabad (Telugu) ...	4	64
Madras and Travancore (Tamil) ...	2	37
Assam ...	1	10
Ceylon ...	1	No return made

3. GENERAL CHARACTERISTICS OF THEOLOGICAL TRAINING.

The report of the Commission on Christian Higher Education in India recorded the Commission's impression of the state of theological education in these words:—

'If one considers the state of theological education, as a whole, one is impressed by its elementary character, its denominational character, and its isolation from the general trend of academic education.'

From these strictures 'the group of theological colleges affiliated to Serampore' was excluded.

Much talk has flowed across the conference tables since the Master of Balliol's commission pronounced this somewhat drastic judgment, yet little has happened in the field of theological education which would compel a radical revision of the critical estimate offered thirteen years ago.

It has already been said that the number of ordinands at present under training in theological schools is only approximately half the total needed. There has been some reduction in candidates for training as a result of the war, but there is no reason to suppose that if the war had not come there would have been twice as many candidates as there are at the moment.

It is difficult to avoid the conclusion that the education of the ordained ministry represents one of the weakest points in the whole Christian enterprise in India, and that its present defects are primarily the result of a long period of hesitant policy and haphazard practice regarding ministerial recruitment and training. The theological institutions have done gallant work in adverse conditions, and the responsibility for their limitations rests mainly with the churches and missions which support them. Most theological institutions have never achieved the stability and security of the Christian Arts Colleges. The latter are part of the university system of the country and have the stimulus of enforced conformity to regulations, externally imposed, in respect of staff and equipment, standards of entrance and of achievement. They are also in a position to earn fees and to claim Government grants and are thus less dependent upon support from the missionary societies than are the theological institutions. Yet the available evidence appears to indicate that the Home Boards spend annually on Christian Arts Colleges alone, more than six times the amount of their cash grants to the institutions which are directly engaged in training men for the ministry.¹ This disturbing disparity is but one indication of hesitancy in policy regarding theological education. Another startling fact was disclosed during the conduct of this survey. It was found that a considerable number of the smaller theological institutions had simply disappeared or ceased to function in the three years between the collection of data for the

¹ *The Report on Christian Higher Education in India* (p. 374) estimated annual grants from Home Boards to Christian Arts Colleges at Rs. 10,95,827. The returns from Theological Colleges and Schools for the year 1944-45 indicate that the total cash grants received from Home Boards amount to approximately Rs. 1,64,000.

last edition of the N.C.C. Directory of Churches and Missions and the visits of the regional commissions in 1943. Furthermore, many of the remaining theological schools lead a more or less precarious existence and work under such conditions of uncertainty regarding both staff and students that consistently good work is impossible.

It is clear that many churches and missions—possibly the majority—have not really made up their minds as to the kind of ministry they want and the way it is to be trained. These are not, by any means, simple questions, and it is part of the purpose of this report to elucidate them; but at this point we merely record the impression that policy has been vacillating and uncertain in many quarters and that, in consequence, theological training has been half-heartedly planned and very inadequately maintained. At the same time, there has been, and still is, a great deal of wasteful and expensive overlapping. In some language areas there are several small and inadequately staffed schools, each teaching approximately the same course to a little handful of students.

(a) *Students and Standards of Work.*—Speaking broadly, it may be said without hesitation that the standard of work both in colleges and schools is much below what can be regarded as satisfactory. Most of the colleges admit quite frankly that there are students in their classes who are not really equipped for theological work in English, and the theological schools are similarly dissatisfied with the quality of a considerable proportion of the material with which they have to deal. This dissatisfaction, let it be said, relates not merely to general educational attainment but also to the religious knowledge of the students. Many complaints are heard from both colleges and schools of the very imperfect knowledge of the content of the Bible which is possessed by theological students. One college lecturer points out that even when they have passed the B.D. examination many students possess only the most sketchy knowledge of the substance of the Scriptures! The colleges impose more or less uniform standards of entrance. Not so the theological schools. In most cases they have to be content with what they can get or what the supporting churches send them, and even when they have

clearly prescribed standards of admission there is a certain amount of divergence from these standards. We do not advocate excessive rigidity in this matter of entrance qualifications, but the work of a school is liable to be seriously handicapped if the variation in the capacity and previous education of students is great.

Several of the theological schools conduct L.Th. diploma classes for which the standards are defined by Serampore university, but in such cases there is usually an additional class for non-L.Th. students of more modest attainments. The normal length of the course in theological schools is three years. The bulk of the training is given to men who have been educated only in the vernacular and possess little or no knowledge of the English language. This fact imposes severe limitations upon the course of training owing to the extreme paucity of text-books in the languages of the country. It is not possible, in these conditions, to plan a course in which the student is expected to do a large amount of reading for himself and is able to learn to handle the instruments of serious study. Most courses are overloaded with lectures, in which the teacher seeks to convey to his students the results of his own study. This places upon the staff a heavy burden and deprives the student of one of the most valuable and important elements in education. But, so long as vernacular theological literature is so scanty as it is at present, and, so long as the bulk of the students in theological schools are deprived, through their lack of acquaintance with English, of ready access to a wider theological literature, there is no way out of this dilemma. The only answer to it is a planned and resolute attempt to raise present standards of entrance to such a level that students are equipped to face and profit by a more exacting type of theological discipline. This implies close co-operation between the churches which select candidates for the ministry and the institutions which train them. It also implies close attention to the whole matter of general education in the Christian community and especially in the rural churches.

At the present time the practice of churches in the selection of candidates varies considerably; and these variations in

practice impose upon the theological institutions a further difficulty. Some students are definitely sent for training on the understanding that, if their work is satisfactory, they will go forward to ordination. Some churches however send candidates for training with no such clear understanding. The result is that one finds in a number of institutions a group of students who are uncertain of their present or future status. This ambiguity is bad for the men themselves and complicates the problem of planning their courses of training. There is little doubt that the best work is done where men in training are definitely conscious of a call to the ministry which has been provisionally confirmed by the Church, and where a group of such men is under training in an institution devoted exclusively to the task of preparation for the ordained ministry of the Church.

All institutions pay considerable attention to the devotional training of their students, though the methods employed vary considerably. This is clearly a matter of cardinal importance, for it is perilously easy for those who study holy things and handle the Word of Life in the class room, to neglect the personal discipline of holy living and the devotional use of the Bible. There is universal acceptance of the principle that the primary purpose of theological education is to develop and foster a high sense of ministerial vocation, and that a personal knowledge of God in Christ and wholehearted dedication to His service are the first qualifications of any candidate for the ministry. Not all institutions are equally successful in helping their students in the cultivation of disciplined habits of personal devotion and in providing frequent opportunity for corporate worship in a building which aids the spirit of adoration and prayer. In some theological schools there is neither a chapel nor a prayer room; and in many the daily routine of classroom work tends to be so overcrowded as to leave little time either for unhurried private meditation or adequate corporate worship.

Practical work finds a place in every curriculum. A few institutions alternate full-time periods of study with full-time periods of practical work. In most cases, however, practical training is conducted in conjunction with class-

room teaching. Students are sometimes expected to undertake a definite piece of work in the local church, such as Sunday School teaching, in addition to regular preaching in the locality of the institution. In most cases, the assistance of students is warmly welcomed by the local churches, though in a few instances it is reported that co-operation between institutions and local churches is not so close or cordial as it might be or ought to be. Some theological schools and colleges undertake a valuable service in providing special vacation courses for church workers, and where students are encouraged to be present and to assist in these courses, a valuable element is added to their training in this way.

Probably the majority of ordinands in training in India are married men, and most institutions provide housing accommodation for families and regular instruction for the wives of students. There is much scope for the development of such training for wives; and in many places it needs to be strengthened and placed on a more systematic basis. A few schools have women in the regular classes, and in one such case the wife of a student secured the highest marks in the class examinations. There will be increasing need in the Church for the service of trained and devoted Christian women and the door should be kept open for their admission to theological training.

(b) *Staff and equipment.*—Some comment has already been offered regarding the proportion of staff to students in theological schools. In the statistical tables the position looks satisfactory; but statistics do not tell the whole story, and in practice the staffing of theological institutions is anything but satisfactory. This is no criticism of the devotion and ability of the men who, at present, teach in theological schools and colleges. It is an attempt to call pointed attention to the fact that in most cases they are heavily overburdened. They are giving service of the highest importance to the Church, but they themselves would be the first to assert that, in relation to the needs of the Church (as outlined in the preceding chapter), the present arrangements for staffing theological training are deplorably inadequate. The majority of the members of staff, particularly in theological schools, are

forced to attempt far too much. Most of them are teaching in two or three different courses and, in addition, have heavy responsibilities outside the institutions which they serve directly. Part-time teaching is very common and is yet another reflection of the rather sketchy manner in which provision is made for theological instruction. The very serious lack of standard text-books in the vernaculars is due in large measure to the fact that the men who teach theology in the languages of the country have, for the most part, not been given the chance either to acquire complete mastery of the subjects which they teach or, if they possess the necessary competence (as some do), have never had the time to write the books which are so badly needed. This problem of understaffing is more serious in the theological schools than in the colleges, but the comment in one regional report on the handicaps which beset the staff of one college may be taken as fair comment on all :—

(1) The members of the staff find difficulty in keeping in touch with the latest work on their subjects and have no time for research.

(2) In the last ten years hardly anything has been produced by the College in the way of theological books and articles, whether in English or in Indian vernaculars.

(3) Though the members of the staff accept, where possible, invitations to lecture elsewhere, the burden of the work in the College is so heavy that they cannot do much in the way of extension lectures, refresher courses, and help to weaker theological institutions.

(4) There is no tutorial system, and very little individual contact between teachers and students in theological work.'

In some instances men have been appointed to the staff of theological institutions before they have had any experience of ministerial work. It is obviously desirable that training for the ministry should be in the hands of those who have themselves acquired by practical service an intimate knowledge of the ministers' problems and of the needs of the Church in India.

The general situation in regard to staffing is matched by a corresponding deficiency in physical equipment. Some

buildings are good in quality and admirably adapted to their purpose; but many institutions have to be content with improvised arrangements and nearly all require extension and improvement, particularly in respect of living quarters for students and houses for staff.

Libraries, with a few outstanding exceptions, are ill-equipped. Most institutions are working on such a narrow financial budget that they are unable to replenish their libraries and keep them up-to-date. The inability of the majority of the students in the schools to make use of a good library robs many institutions of the stimulus to acquire one, and the staff is thus deprived of the advantages of access to an adequate range of literature on the subjects which they teach. Most of the Indian members of staff are not in a position to purchase many books for themselves and they, therefore, suffer great loss by the absence of up-to-date and well-stocked libraries in their institutions.

This comment raises a question which must be faced frankly if theological education is to be placed on a secure and permanent basis—the whole subject of the qualifications, status and financial maintenance of members of staff, especially Indian members.

The Indian staff of the theological institutions is not nearly so strong either numerically or in quality as it ought to be. There is a mere handful of nationals of first-rate quality teaching theological subjects—far fewer than the general ability and attainment of the Christian community would lead us to expect. The great majority of those who hold theological lectureships are poorly equipped and poorly rewarded financially for their work.

The Bombay regional report suggests three main reasons why qualified nationals 'have not been attracted by the challenge of this type of service in Christian work':

'One is that the financial arrangements are far from satisfactory. The grade of salary offered is discouraging; there are no arrangements for Provident Fund or Pension Scheme in most schools; the disparity in allowances, if any, between that available for the missionary and for the Indian member of the staff is marked. A second reason, leaving

apart the salary aspect, is that the status of the Indian member on the staff is by no means enviable; he has little voice in the direction of the life and activity of the school. In very few instances is the Indian member a colleague who shares fully with his non-Indian fellows on the staff the responsibility for the administration of the life and discipline of the school. A third reason is that there is no feeling of security of tenure; at short notice he may be transferred or his services dispensed with'.

It would not be correct to suggest that these strictures are of universal application; but they apply sufficiently widely to justify their reproduction here. The position of Indian members of staff presents a major problem. It is a problem which is inherent in the present method of financing most of our theological institutions. Missionaries who are transferred from other duties to theological teaching almost invariably continue to receive allowances from their missions at the usual missionary rates. Indian members are usually appointed by the institutions and must be paid from the very meagre budgets allotted for theological work, and their allowances are in many cases very low. Few institutions are in a position to compete with the rates of salary offered by Christian Arts Colleges and schools, which, in addition to mission grants, can draw upon fee income and Government support for the maintenance of their staff. This is a difficulty which must be squarely faced by churches and missions if, as is essential, a corps of highly-trained national teachers of theology is to become available for the staffing of theological schools and colleges.

4. RELATION BETWEEN GENERAL AND THEOLOGICAL EDUCATION.

Attention has already been drawn to the dissatisfaction felt by most theological institutions with the quality of the candidates who are sent to them for training for the ministry. This raises the question of the relation between general and theological education, in two particular aspects: (a) the academic attainment which should normally be expected of candidates for the Christian ministry and (b) the

intellectual discipline, as distinct from degrees or certificates, which is an essential pre-requisite of theological education.

(a) *Academic standards for admission to theological schools and colleges.*—A candidate for the ministry who is to be trained mainly in the vernacular should be able to supplement his vernacular studies by a certain amount of English reading. If he possesses little or no knowledge of English, the scope of his work will necessarily be very narrow, owing to the limited nature of the theological literature available in the languages of the country. It is, therefore, suggested that a knowledge of English of approximately matriculation standard should be regarded as the minimum requirement of candidates for admission to theological schools. Only a very tiny proportion of the ordinands at present in training in such schools have attained to this standard; a precipitate effort to impose it rigidly would empty most of the schools. There are great variations in the level of educational attainment in the Christian community in different parts of the country, and the institutions have been forced to adapt themselves to the state of general education prevailing in the constituencies which they serve. It is quite clear, however, that standards must be raised all round; and in such an effort both the churches and the institutions must play their part.

The churches must pay greater attention to the general education of potential candidates for the ministry and strive by every means to give to such young men as hear the call of God to the work of the ministry an opportunity to secure the kind of preliminary education which will fit them for theological training. There will, for some time to come, be a considerable number of candidates who cannot, for various reasons, attend High Schools and prepare for the matriculation examination. Such men should be encouraged and assisted to take a teacher-training course and to acquire, during the period of pedagogical instruction, a working knowledge of English which will enable them to read a standard theological text-book with understanding. Experience shows that, if a serious effort in this direction is made sufficiently early, surprisingly good results can be achieved.

The theological institutions, on their part, must strive continuously for an elevation of standards of entrance. General educational standards in the country as a whole are likely to rise steadily, and in this improvement the Christian community will share. In some parts of the country it should be possible for theological schools to insist almost at once on a minimum standard of matriculation English as a qualification for admission to training. In other areas this is not yet possible. During the necessary period of transition from present standards to a higher level, much may be done by the introduction of an additional qualifying year, at the beginning of the course, for candidates whose knowledge of English is defective. The instruction during such a qualifying year should be concentrated on the teaching of English and the study of the content of the Bible—the two weakest points in the present equipment of the average theological school student. It should be emphasised that the main necessity in English instruction is not that students should learn to *express* themselves in English—expression will, we hope, be in the mother-tongue—but that they should learn to *understand* written English, of the standard of an elementary theological text-book. Once this not very exacting standard is reached, facility should grow with practice.

For the college student, whose entire course of study is conducted through the medium of English, the matriculation standard is certainly too low. The colleges, in most cases, impose their own tests for entrance; and the qualifying course preparatory to study for the B.D. degree is a useful means of weeding out those who are not fitted for theological study in the English language. The fact is, however, that there has been a general tendency to retain in the colleges considerable numbers of men who would be better off in a good theological school. The dilemma and tragedy of the present situation is that 'good' theological schools are rare. The colleges have weakened the general standard of their work by attempting to provide training for those whose linguistic competence is unequal to a full course of study in the English language. The Intermediate university examination is an uncertain test of competence in English.

but this standard or its equivalent should be regarded as the absolute minimum for admission to a college course. Here again, as in the matter of raising standards of entrance to the theological schools, a quickened interest on the part of the sending churches and their closer co-operation with the institutions is essential. The churches should ensure that candidates for the ministry who are selected for *college* training have attained a standard in general education which will enable them to profit fully by such training, and great care should be exercised by the selecting church body in making a decision as to whether a man should be sent to a theological school or a theological college. Such a decision cannot be made merely on the basis of examination certificates.

(b) *Pre-requisites of theological training.*—The first essential, in every candidate for the ministry, is a living, personal knowledge of God and a divine call to His service in the Christian ministry, recognised and confirmed by the Church.

'The ordained minister is the accredited teacher of the faith, rightly dividing the word of truth, to the congregation; he is the leader in worship, the minister of the Sacraments, the shepherd knowing the sheep of God's flock by name and caring individually for their needs, the wise steward directing the affairs of the Church according to the wisdom which God gives. He is the leader of the Church in relation to the community, inspiring Christians to bear witness to the Gospel and to render every kind of Christian service. He is the representative to the congregation of the ecumenical character of the Church in which it is a part'.¹

Who is sufficient for these things? The tasks for which the ordinand in theological school or college is being trained make heavy demands on human resource and ability. Tremendous as they are, we dare not minimise these demands at any point. We must rather seek, by every means that is open to us, to ensure that we recruit and train for the ministry those who possess, in the largest possible measure, the capacity to meet the exacting requirements of this high

¹ *The World Mission of the Church.* pp. 77-8.

office. It is clear that no man, however 'well-educated', can ever be more than adequately equipped for the work of the Christian ministry; and intellectual competence must always be matched by Christian devotion and character.

The Church must employ the material at its disposal, and, in every country, that material is far from adequate for the tasks which confront the Church. One of the most disturbing features of the situation in India, however, is the extreme rarity of candidates of first-class intellectual capacity and the very general impression, both among theological teachers and those who observe their work from outside, that the ability of theological students is rather below that of Christian students in training for other vocations. It is certain that the general education of most theological students provides a very inadequate foundation for a specialised course in divinity. After making enquiries among those engaged in teaching theological students the N.C.C. Committee on Theological Education recorded its opinion that 'a majority of these students suffers from seriously inadequate intellectual discipline and training'. Among the most obvious defects noted were the following:—

(i) Lack of interest in anything outside the prescribed syllabus.

(ii) Contentment with a superficial mastery of the subjects taught and with the mechanical reproduction of textbook information.

(iii) Lack of willingness to submit to the severe discipline of independent thought.

(iv) Incapacity in the handling of evidence.

These weaknesses, the Committee affirmed, 'are as conspicuous in graduate as in non-graduate students'; and indeed there are not a few teachers of theology who maintain that quite frequently graduate students suffer from an advanced form of *rigor mentis*, which renders them impervious to methods of education which demand elasticity of mind.¹

¹ A correspondent, who has had experience as a theological teacher both in England and in India, has commented on this paragraph as follows:—

'I am inclined to attribute the *rigor mentis* from which even

It may be said that the weaknesses and defects enumerated above are not confined to theological students in India—that they are, in fact, universal human defects—and the element of truth in this contention must be conceded. Nevertheless the general fact of human frailty should not blind our eyes to the particular problem of the theological student or to the undoubted necessity for strenuous efforts to improve the quality of intellectual training imparted in arts colleges and schools to those who offer as candidates for the highest and most exacting vocation in the world. The defects in the system of general education cannot be discussed in detail here, but we should be doing less than our duty if we did not call the attention of Christian schools and colleges to this matter. It is also essential that the churches which recommend students for theological training, with a view to their candidature for the ministry, should give more consideration than they have hitherto given to the capacity for serious study of each candidate. Where really able non-graduate students offer for the ministry, churches would be well advised to make it possible for them to complete, before entering a theological institution, a full arts course, under conditions in which they will be able to acquire the kind of preliminary discipline which will assist theological study. The question as to how far theological institutions should themselves attempt to give students a general cultural training is often inconclusively discussed. The Roman Catholic Church follows the practice of combining cultural and theological education in the course of study for the priesthood. The non-Roman churches have, in the main, followed the practice of providing for the general academic training of their clergy through the ordinary channels of education, and

graduates suffer to the fact that they learn through an alien medium. I once had a class for two failed B.A. ordinands: if I should ever be responsible again for training men of the type—and they were men whose English was superior to that of many B.A.s owing to having associated with Irish missionaries from early youth—I should seriously consider whether the more difficult subjects, e.g. Moral and Dogmatic Theology ought not to be imparted to them in a vernacular jargon. The men with the most cultivated minds with whom I am acquainted in are men who after passing M.E. received training as vernacular pundits.’

limiting the work of their theological institutions mainly to the teaching of divinity and to specific training for ministerial work. It may be that in the future the educational system of this country will develop in such a way as to make it desirable that our theological training should follow the Roman model. At the moment, the theological institutions are insufficiently staffed for the adequate discharge of their task of teaching theology, and the first duty of the Church must be to equip them for the work in hand. So long as Christian arts colleges and schools exist they should be regarded as the most appropriate centres for the general education of candidates for the ministry, and there is scope for much closer co-operation between them and the theological institutions in the discharge of this task, as well as in the task of recruitment for the ministry, to which we must now turn our attention.

The ministry is not to be entered lightly, nor without much and constant prayer for direction ; but if a man's heart be set to glorify his Lord with the best service his feeble mind and body can offer, there can be nothing comparable to the ministry. I have already known some ministerial trials, and I foresee more, much hardness and much disappointment ; but I may tell you from experience, that you would take nothing that earth has to offer in exchange for the joy of serving Christ as an accredited ambassador.

From a letter of F. W. Robertson, dated September 17th,
1840

CHAPTER V

THE RECRUITMENT OF CANDIDATES FOR THE MINISTRY

There is no single aspect of the whole wide subject of theological education which provokes more animated discussion or causes more widespread concern than the question of recruitment to the ministry. This is a healthy and hopeful sign ; for if the whole Church is moved by the depth of its concern to prayer that God will raise up among His people a succession of apostles, prophets, evangelists and pastors, there will be released within the fellowship of the faithful those spiritual forces by which alone men are stirred to a deep and sincere devotion and truly called 'unto the work of the ministry for the edifying of the body of Christ'.¹

The foundation of all our thought on this matter must be 'the spiritual fact of the divine call, which is subject to no rule.' But we must recognise that the Spirit of God does not normally move in ways that are apart from conscious human agency. There is, therefore, laid upon us the important duty of considering 'the reasons springing either from the state of our society or from the policy or lack of policy of the Church, which hinder the right men in adequate numbers from seeking ordination.'²

¹ Eph. iv. 12 (A.V.)

² *Training for the Ministry* : (Final Report of the Archbishops' Commission) London. 1944. p. 12.

1. HINDRANCES TO RECRUITMENT.

(a) *In contemporary Christian Society*.—In an earlier analysis of the intellectual background of Indian society attention was drawn to the way in which the thought of many of the most intelligent and idealistic young men is focussed upon the need for social and economic reform. This is a characteristic feature of the contemporary outlook of youth the world over. The Report of the Archbishops' Commission on 'Training for the Ministry' in the Anglican Church draws attention to the way in which 'young men are powerfully attracted by the fascination and the possibilities of studies and of the practical application of studies, which are primarily concerned with the material basis of our civilization. They are deeply influenced by teaching which implies or directly propagates the view that scientific progress can unaided meet the needs of man, satisfy his aspirations and explain his nature'.¹

In India, many of the most able and intelligent students in the universities seek admission to science courses; and the need for improved material conditions is so great and so obvious that it is even more true here than it is in England that 'the strongest currents of modern life and not least of modern education tend to concentrate interest and enthusiasm upon the improvement of the material, economic and technical resources whose importance is both undoubted and easily perceived'.²

Many of the finest of the comparatively small number of Indian Christians in the universities share this interest and enthusiasm; and the rapid expansion of technical training and of opportunity for the man with scientific knowledge and capacity, which the war has brought, is tending to turn the thoughts of many other enterprising and intelligent young Christians in the same direction. While this is, in many respects, a right and very necessary development and, in the case of the best type of Christian, is supported by an idealism that is often admirable, it undoubtedly affects seriously the

¹ *Training for the Ministry*, p. 13.

² *Ibid.*, p. 18.

attitude of many to the Christian ministry as a possible vocation. The ardent desire to serve the material needs of the country is often accompanied by an imperfect grasp of the inevitable limitations of such service, and by an inadequate understanding of the nature and the claim of the Church. The fact remains, however, that to considerable numbers of those to whom we ought to look for the future leadership of the Church, the thought of the Christian ministry as a vocation simply never occurs; or if it does occur, the work of a minister seems a limited, rather futile and very inadequately rewarded form of service in comparison with the other fields of opportunity which confront the young man of intelligence and resource.

The whole subject of Christian vocation is difficult to interpret. It is clearly right that the Church should emphasise the claim of God upon every part of human life and every human activity. It is right that we should teach that a man may fulfil his 'vocation' as a bootmaker or an engineer, if that be the will of God for him, as fully as another man may fulfil his as a minister of God's Word and Sacraments. But on a superficial interpretation of the doctrine of 'vocation' young men may, and sometimes do, elect to serve the community or even the Church in ways which leave them free from any necessity to sacrifice material prospects by seeking ordination. It is often glibly said that a man can serve God in any walk of life, without a realisation that there are vocations which are honourable in proportion as they involve personal and material sacrifices. The Christian doctrine of vocation was not designed to provide people with an excuse for following the line of their own personal inclination. Its acceptance lays on every man the obligation to seek first God's will and to follow God's call whithersoever it may lead and at whatever cost it may entail.

There is little evidence that large numbers of Christian students in India are deeply troubled by the 'intellectual hindrances' to recruitment which affect so many university men in the West. A few years ago Dr. W. S. Taylor of Indore Christian College conducted a careful enquiry into the religious outlook of Christian students in Christian

Colleges in India. Some of the more important conclusions reached by Dr. Taylor after a most thorough process of investigation may be summarised as follows :—

(i) The Christian students in our colleges are very much more Christian in their attitudes on most important questions than they are either Hindu or secular.

(ii) The religious attitudes of Christian students in Indian colleges do not show any great change during their college course. There is evidence of a growing maturity of thought and expression among the senior students, but this is not 'accompanied by any perceptible decrease of orthodoxy'.

(iii) The religious outlook of students from different geographical and language areas, from different cultural backgrounds and different denominational groups are very similar on important problems of faith and conduct. In general, their outlook is strongly evangelical and they are predominantly orthodox in their religious beliefs.

(iv) In general, they appear to attach great importance to the doctrines of sin, repentance and salvation, 'to under-rate the importance of the person and work of Christ and to dislike the doctrines of God and the Holy Spirit as Persons'.

(v) 'The students generally show a considerable belief in the importance of the Church. They emphatically reject suggestions that the Church is an instrument of the capitalists and that the students wanting social reform should work through some more revolutionary body. On the other hand, they strongly condemn the actual congregations which they know.'

(vi) They appear to approve strongly of the type of pastor 'who is thoroughly evangelical in his outlook, who is orthodox in his doctrinal beliefs, who is patently sincere in all he says', and who 'does practical work for the poor and needy' and has no 'regard to his own popularity'.

If this estimate is correct—and it has been made by a very cautious and scientific investigator—it would appear that few Christian students are likely to be deterred from entering the Christian ministry by difficulties regarding the nature of Christian belief, though there are some ominous sentences in

Dr. Taylor's analysis regarding belief in the doctrines of the Person and Work of Christ and of God the Holy Spirit. It is clear, however, from the fact that there are so few men of university training offering as ordinands that the general attitude of somewhat narrow 'evangelical orthodoxy' on the part of Christian students in Christian colleges is counter-balanced by other considerations which discourage their entry into the Christian ministry.

Among such considerations must be reckoned the pressure of family necessity and the temper of personal wordly ambition, both closely related, and both effective as a deterrent influence upon young men of every class from which candidates for the ministry might be sought. The Indian Christian community, as a whole, is economically a poor community; and this has two direct effects upon recruitment for the ministry. On the one hand, the Church is not at present in a position to provide for the maintenance of its ministers on a scale which is regarded as adequate, and many men who enter the ministry do so with the knowledge that they must face, probably for the whole of their lives, considerable financial sacrifice and no little anxiety regarding the support and education of their families. On the other hand, the ties and claims of family life are very much stronger and very much wider in India than they tend to be in western countries. Not infrequently the parent who struggles to educate his son or daughter, does so with the clear expectation that such education will later bring financial rewards that will help to maintain the whole family. The pressure of such claims upon many young Indian Christians is heavy, and their sense of obligation to their families often restrains men of real devotion and character from offering themselves for the ministry. There is, of course, a less admirable side to all this. A great deal of sheer wordly ambition infects the Christian Church in this as in other countries. Many parents desire nothing higher for their sons than a secure and well-remunerated job, and it is not surprising that their children so frequently share that ambition, and regard a task so ill-rewarded as the Christian ministry as something which lies outside their interest or concern. When young Felix Carey,

son of the famous William, left the work of the missionary society to seek more lucrative employment in Government service, Carey *père* is reported to have remarked: 'My son Felix has shrivelled from a missionary into an ambassador!' There are devoted families in the Church in India who crave no higher honour for their sons than that they may, if God will, be called to the ministry of Christ's Church.' But, as in other and older Christian communities, the attractions of worldly advancement outweigh, for many, the claim of the Church upon their lives and those of their children. Such a large section of the Christian Church has been drawn from amongst the economically depressed and educationally backward classes of the community that it is not a surprising fact that families to whom Christianity has brought not only spiritual enlightenment but educational and economic advancement should look towards continued advance in these directions in each succeeding generation. But whatever its root causes, preoccupation with material advancement is sapping the spiritual vitality of the Church in many places and robbing the Christian ministry of considerable numbers of potential candidates.

'Where the Church is truly sensitive to God's Spirit, where children are nurtured in homes in which He is truly honoured, in a community which accepts it as natural that people have an ideal of living not for success but for usefulness, a conception of life as a trust from God, there the way is prepared for the Spirit, and ever and again through the Bible, the Church, or the influence of good men, He will lay hold of His chosen and 'send them forth'. Where, how-

'A wise and experienced theological teacher writes:—'In reading through many applications from candidates . . . in the past 25 years, I have been struck by the number who have stated that their parents dedicated them to the service of the Lord at their birth.' But he adds a note which underlines the dangers of undue parental pressure: 'The impression made on my mind not infrequently has been that the application is due to the piety of the parents and the filial obligation and obedience of the son rather than to a personal conviction of the Call of God. When they have been admitted in some cases I think the Call has become quite definite, in others the work has been undertaken rather as a duty being fulfilled than as a glorious and wonderful privilege.'

ever, the atmosphere is secular, where words in worship bear no relation to ordinary life, where men frankly honour riches and advancement more than worth, where the pastorate is regarded as merely a job, there is a hindrance to the free course of the spirit, the Word of God becomes 'precious' and there is no open vision'.¹

(b) *In the life and organisation of the Church.*—There are serious hindrances to recruitment not only in the spiritual state of contemporary Christian society, but in the life and organisation of the Church. While it is true that, given a sufficiently high level of Christian life and aspiration, there will always be men who are 'prepared to endure every hardship and to render every service which the promotion of pure and undefiled religion may require',² that does not relieve the Church from the task of putting its own house in order, or excuse it 'if by the conditions it imposes, it lays needless and vexatious burdens on its pastors'.³ The reasons most frequently given by Christian young men to explain their reluctance to consider the vocation of the ministry arise from conditions of service within the Church, and fall into three main groups—those which relate to the minister's status, those which relate to his remuneration and those which relate to his work.

(i) There is a good deal of evidence from almost every part of the country that the vocation and person of the Christian minister are not always held in high honour in the Church. In the Syrian churches there is still great respect for the ministerial office; and in some other areas and denominations the minister of the Gospel is almost invariably held in high regard; but there is a deplorable and apparently growing tendency, especially amongst more educated or urbanized communities, to regard the minister as a fair target for criticism—just or unjust. The attitude of church officials and church committees towards their ministers is sometimes

¹ Wm. Stewart: 'The Leadership of the Church'. (*United Church Review*, August 1944. p. 117.)

² Extract from the Charter of Princeton Theological Seminary, 1812.

³ Stewart: *Ibid.*, p. 117.

truculent and domineering; and in some places there has developed an anti-clericalism which has played havoc with the spiritual life of the Church. These are unpleasant facts; but as they are facts which influence the minds of many young men and determine their attitude to ordination, we cannot afford to ignore or slur over them. The responsibility for this situation does not lie entirely with the laity of the Church. Far too frequently ministers have invited criticism, in some cases by an undue tendency to dominate or 'rule' their people, in others by an undue subservience, as if they were the paid employees of a group of people and not the servants of God in the Church of God. Fortunately, these tendencies are not by any means general, but they are very frequently mentioned in any discussion on the subject of recruitment; and as they are found most commonly among those very sections of the community from which candidates for the ministry should be largely drawn, they are a formidable deterrent to recruitment.

Another difficulty that is frequently mentioned in reference to the 'status' of the minister in the Church is the question of his relation to a 'mission' organisation or to the missionary personally—if he happens to be in a place where a separate mission organisation exists and/or a missionary is stationed. One regional report, discussing recruitment for the ministry, remarks that 'missionary agencies prefer the meek and docile type of less qualified worker'. That this is generally true may be questioned; that it is widely believed among educated Christian young men is undoubtedly a fact. It must, however, in fairness be said that one of the practical difficulties of devolution from 'mission' to 'church' is found in the reluctance of many workers to transfer from 'mission service' and put themselves at the service of the Church. Where missions have pursued the policy of appointing 'Indian missionaries' they have usually drawn the most resourceful and highly-qualified men away from the pastoral ministry of the Church. Where, on the other hand, missions have discouraged such a policy, the effect upon the standard of national leadership in the Church has sometimes been disappointing. One missionary writes: 'We could certainly

have obtained a better type of leader had the *mission* been willing to appoint such, instead of saying to them: "Your place is in the *Church*, and not as workers in a London Society".

The difference in 'status' between foreign and indigenous ministers is a subject of frequent discussion and is a cause of offence to many potential candidates for the ministry. The missionary seems to occupy, and in fact often does occupy, a privileged position *vis-a-vis* the Indian minister. In the discussion of this whole question there is often misunderstanding and not infrequently a lack of informed judgment. But where the ordained missionary is not a member of the courts of the Church, on the same terms as his Indian colleagues, where he is not subject to the discipline of those courts, and where he exerts an unequal power in the administration of funds, it is not surprising that sensitive men should be dissatisfied and should feel that the Indian minister occupies in the Church a position of subservience. No one who discusses Church and mission policy with educated Christian young men can fail to note the large (and often disproportionate) importance which this issue assumes in their minds. It is not appropriate that mission policies should be discussed in detail here, but it is important that the bearing of this matter upon recruitment should be noted, and that responsible mission bodies should review and, where possible, revise those aspects of their policy that are a source of irritation and offence to many Indian Christian minds.

(ii) It is sometimes said that the question of recruiting a better-educated ministry is largely economic; and it is true that the question of ministerial salaries, together with the question of ministerial status, is fairly certain to bulk largely in any discussion on recruitment. It would be fatal to the future of the Church were men to be attracted to its ministry because of the material rewards offered. That situation is not likely to arise in India, where the chief difficulty lies in the extremely slender resources at the disposal of the Church, and its inability to offer to its ministers a level of maintenance which will be sufficient even for very modest needs. Many

responsible Church leaders are disturbed by the fact that the financial compensation for service in the ministry is so much lower than that which is offered in schools and colleges and other forms of public service to men of similar education and training. There is no doubt that this consideration influences the decision of a certain number of men who feel that their family obligations do not permit them to make the financial sacrifice entailed by entry to the Christian ministry. A man of strong character, with a real sense of vocation, will seldom be deterred by such considerations. But it is also true that there are glaring anomalies within the Church in the payment of the ministry; and there is an urgent need for a general review of the whole subject of ministerial maintenance. The aim of the Church should be to achieve a scale of salary for its ministers which, while demanding sacrifice, and bearing some relation to the general level of living in the areas where they work, will be sufficient to free them from ceaseless financial anxiety. The question arises as to how this aim is to be achieved, and we are immediately confronted with the intricate problem of self-support. 'If self-support is neither necessary nor advisable then the question of an adequate compensation for the ministry is only a question of the amount of mission funds available for the purpose'.¹ But self-support is everywhere recognised as the goal of the Church, and most churches and missions agree that the first point at which it should be achieved is in the maintenance of the ministry. There is, however, considerable variation in the interpretation of the phrase self-support, and an equally wide variation in the methods adopted in order to achieve it.² There are some churches which hold that in the maintenance of the pastoral ministry the indigenous church should be free from any dependence upon help from 'mission' funds. On this point, however, the general feeling in the Church, as a whole, is

¹ Weigle Report. p. 19.

² See J. Merle Davis: *The Economic Basis of the Church*. (Vol. V. Tambaram series) p. 411ff. This volume contains an important appendix on 'Self-support' in India.

expressed in the findings of the Tambaram meeting of the International Missionary Council :¹

'The younger churches must have a highly trained and efficient ministry. Many of them cannot yet support such a ministry unaided. In this situation, we think it fitting that the burden should be shared by the older and younger churches, and the younger churches should be willing to receive help from the older for the provision and training of a highly trained ministry on the following conditions : (1) that the necessity of steady progress towards financial independence is kept before the churches, (2) that subventions are not paid direct to any individual minister or congregation, but only to the central fund of an indigenous church, (3) that the freedom of action of a younger church is not prejudiced by the receiving of financial aid'.

The reference in this statement to central funds is of vital importance in relation to the whole subject of ministerial maintenance. The economic disparities within the Church in India are so great, as between urban and rural congregations, and occasionally as between one rural area and another, that if the minister's salary (as is sometimes the case) bears a directly proportionate relation to the economic capacity of the congregations which he serves there are certain to be serious anomalies. The central fund provides machinery for the maintenance of the ministry on a regional rather than a congregational basis and the minister is paid in the name of the whole Church and not by the immediate constituency which he serves. It embodies and demonstrates the Christian principle that the strong should help the weak and makes possible a more equitable standard of salary for all the ministers of the Church in a given area. It also provides the only suitable vehicle for the administration of such financial aid as may be given by the older churches for the maintenance of the ministry.²

¹ *The World Mission of the Church*. p. 79.

² There are those who see in the development of central funds for ministerial maintenance a possible danger of creating 'an ecclesiastical I.C.S.'—a ministry which, being independent of the support and goodwill of the local congregation, becomes slack and indifferent. In any

There is a growing consensus of opinion amongst those who are concerned with ecclesiastical policy in the Church in India that the many grave and difficult problems which surround the subject of ministerial maintenance can best be met by the regional centralization of the funds available for the support of the ministry, combined with a continuous and determined effort to inculcate Christian stewardship and raise the standard of Christian giving within the Church.

(iii) There remains one other question which is very frequently raised when the subject of recruitment is discussed. It concerns the nature of the minister's work. The task to which a minister of the Gospel is called is, as has already been said, so great and exacting that no man can ever be adequate to all its demands. Nevertheless, to the man who stands outside, it sometimes seems that the life of a minister 'is largely devoted to a round of uninspiring and rather futile activities. It is thought that he is overmuch concerned in raising money, in attending conferences and in conducting meetings for elderly people, that the range of his ministry does not often extend far beyond the restricted bounds of a pious group, that there is little suggestion of militant evangelism; that he seems to be the leader of a coterie rather than the officer of an army, that he may be a priest, but there is little to remind anyone of a prophet.'¹ These words appear in a report on the English Church, but they describe with accuracy the attitude of a not inconsiderable number of young men in India to the work of the ministry. There is a widespread notion that the work of the ministry leaves no scope for initiative or for the exercise of such natural gifts and aptitudes as a man may possess, and young men sometimes reject the claim of the Church on the service of their lives because they think that as ministers they would find themselves cramped and inhibited by a rigid and uninspiring ecclesiastical system. It must be admitted that, as things are at present, there are some serious grounds for this atti-

planning of the centralization of funds it is clearly essential that this danger should not be overlooked and that the intimate relationship of the minister to the local congregation should be wisely safeguarded.

¹ *Training for the Ministry*. p. 15.

tude. There are many ministers serving the Church whose conception and exercise of their high calling is so limited and depressing that the young men of their congregations have no knowledge of what the Christian ministry might be and ought to be. The Church itself, in some parts of the country, is so rigid in its organisation and so restricted in its outlook that it would hardly know what to do with a highly-educated and capable candidate for the ministry, if it had one, and consequently offers no encouragement to men of this type to enter ministerial service. The reasons for this are often largely economic; but if the Church is to secure the ministry that it needs it must offer a real challenge to the very best type of candidate by providing scope for initiative and a wider field for the exercise of responsible leadership than is at present open to the ordained minister in many denominations. It is a tragedy that at a time when the Church needs above all things a ministry which matches consecration with ability and resourcefulness, men should turn down the thought of ordination on the ground that the Church offers too little scope to its ministers. There is great need, on the one hand for a more faithful and accurate presentation of the work of the ministry; and on the other, of such flexibility in the machinery of the Church that the man of unusual gifts may find a sphere of usefulness in the ordained ministry.

2. METHODS OF RECRUITMENT.

The Anglican report on training for the ministry points out that in the Church of England there 'has hitherto been little that can fairly be called "recruitment"; there has been enlistment on an inadequate scale, and often subject to inadequate control'; and the report calls for a campaign of recruitment 'far more adventurous than anything hitherto attempted'. A similar effort is most certainly needed in the Church in India, for here too the present danger is that we are recruiting 'too large a proportion of men of limited background and mediocre attainment', and failing to present the call and claim of the Church in convincing fashion to those whose education and experience has increased the capacity for

initiative and leadership in responsible positions. 'The human material for training must be sought over a far wider field', and this must be done not merely by spasmodic campaigns, but as a permanent function of the Church's regular policy.

Recruitment must, in the main, be organised on denominational lines as each church must make its own arrangements for the selection and care of candidates. But inter-denominational organisations such as the Student Christian Movement, which exercises such a notable influence among Christian students, can render most valuable service to all the churches in any campaign of recruitment.

The Tambaram Conference has described the sources on which the Church must depend in recruiting for the ministry.

The Church must look :—

'(a) *to the home*. The devotion and example of parents, and the family altar where life is daily re-dedicated to God are influences which have an enduring effect on the mind and heart of the young.

(b) *to the Christian school and college*, which have a special responsibility to keep before the minds of their students, at the age at which decisions are naturally made, the call of God to Christian service.

(c) *to the Church*, where the pastor by his teaching and example sets the standard by which the ministry in his community is judged. He must challenge youth to a life of dedication, and reveal in his own ministry the greatness of the task to which he calls them.

(d) *to personal appeals*, by which the claims and glory of the Christian ministry are brought home to individuals.

But inspiration given through men is in itself ineffective, unless it mediates a clear sense of divine call and of the inspiration of the Holy Spirit."

It is clear not only from the results achieved but from reports from all parts of the country that far too little is being done in each of the ways indicated above to place before Christian youth the claim of the ministry as a possible

¹ *The World Mission of the Church*. p. 78.

vocation. Methods of recruitment have in many churches been haphazard and casual. Christian homes have too seldom held steadily before their children 'the ideal of life as Christian service'. Christian schools and colleges have not, as a general rule, followed any carefully-planned method of confronting their students with the challenge and claim of service in the ministry of the Church. And while perhaps a majority of the men who are at present in the ministry are there because God spoke to them through a direct personal appeal from some interested friend or minister, there are many disquieting reports, from almost every part of the country, which suggest that it is not uncommon even for ministers to *discourage* their own sons from entering the ministry.

(a) Christian nurture in the home lies at the very heart of the Church's task and the development of the Christian Home Movement in India should prove a most valuable auxiliary in the task of recruitment for the ministry. Every church should seek to foster by organised means the true ideal of the Christian home among its own families. Literature on this subject is available through the National and Provincial Christian Councils, both in English and in the languages of the country.

(b) In Christian schools and colleges the active co-operation of Christian members of staff in the task of recruitment should be enlisted; and carefully thought-out plans should be devised for the presentation of the claim of the Church on the service of the Christian students, not only through the regular channels of religious instruction, but by specially organized corporate efforts and by direct personal contact with individuals. In this matter there should be the closest possible co-operation between the Church and its institutions. Ministers might be invited from time to time to address Christian students on the work of the ministry. Literature, of a type which will appeal to boys, should be prepared and made available to schools and colleges, describing the work of the Church in India, its needs and opportunities, and its challenge to Christian youth. More might be done in school and college chapels to relate worship not only to the life of the

institution, but to the life of the Church, as a whole. In many institutions confirmation or other classes are held for the preparation of boys for church membership. Such a time of preparation often involves for a Christian lad his first serious consideration of the meaning of his faith and worship, and provides a most valuable opportunity for the inculcation of a true sense of Christian vocation. In this connection, however, restraint and great wisdom are needed in presenting the claims of the ministry in order that no undue emotional pressure be exerted upon boys at an impressionable age. The necessity for such restraint does not, however, imply that direct appeals should not be made, but that they should be made 'in the right conditions and by the right person'.

The important suggestion was made, by the General Assembly of the United Church of Northern India at its 1944 meeting, that in the course of teaching in Christian schools and colleges 'the history of the Church and stories of Christian saints and martyrs should have an honoured place'. This is to be commended to those responsible for framing courses of religious instruction in these institutions. The school or college branch of the Student Christian Movement may, if wisely led, play a most important part in bringing students into touch with the wider life of the Church, in encouraging spare-time study of the Bible and of the nature and function of the Church, in making literature of the right kind accessible to students, in fostering Christian life and fellowship and, both directly and indirectly, confronting students with the challenge of the Christian ministry as a possible field of service.

(c) Nothing that is done elsewhere can absolve the Church of its primary responsibility for the Christian nurture of the young, for fostering through worship the spirit of service, and for giving opportunity, through congregational activities, for its free and fruitful expression. Young people's societies, well-organised and wisely led, have in many places proved a valuable source of experience in Christian service and recruitment for the Christian ministry. We have so frequently encountered an unhappy state of tension between such youth groups in the Church and the ministers of the

congregations to which they belong (particularly in urban areas) that some comment on the question of ministerial leadership seems to be desirable. Ministers sometimes complain that their young peoples' organisations resent ministerial control in any form and tend to develop their work outside the ambit of the church's regular activities. Youth groups, on the other hand, not infrequently protest that ministers either seek to dominate their activities or distrust them and hold aloof. There is an obvious need for a certain amount of wisdom and restraint on both sides. The wise minister will clearly encourage his young people in active Christian service; if he is *very* wise, he will, like the Gilbertian Duke of Plaza Toro, 'lead his regiment from behind', and if he finds that 'less exciting', he may, in the end, find it more effective. It is the task of the minister both 'to challenge youth to a life of dedication, and to reveal in his own ministry the greatness of the task to which he calls them'. Congregational classes for church membership should be used, as suggested in connection with schools and colleges, as a means of pressing home the call to service in the Church and of presenting to every youth the possibility that God may call him to the ministry.

Those churches which have a recognised order of voluntary lay preachers have found such an order a most fruitful source of recruitment for the ordained ministry. It offers an opportunity for service, under conditions honoured and recognised by the church, to those who have the 'call to preach'; it is a most useful means of testing a sense of vocation; and, quite apart from the valuable service which it renders to the Church, it is a means whereby the candidate for the ministry can acquire experience both in the conduct of worship and the preaching of the Word. 'In an honoured lay order there is also the possibility of deeper sympathy between the laity and the ordained ministry with a resultant decrease of anti-clericalism and a better guarantee of a continuous supply of men who will enter the ranks of the ordained ministry'.

One Church in South India has made provision for the appointment of 'Honorary Pastors' from among those who

have either retired on pension from other forms of service or have secured a competence which leaves them free to serve the Church without remuneration. Such pastors are required to satisfy tests as to character, ability and general suitability for the work, similar to those required of candidates for the regular ministry, though less exacting academically. They are further required to undergo a period of probationary training, which combines active pastoral work with a prescribed course of study, and, when finally approved, they may be appointed to regular pastoral duty. They are not, however, ordained, and are not, therefore, authorised to administer the Sacraments under the rules of their church. Only one man has, so far, come forward for service under these provisions and that only for a brief period. But the scheme possibly points to a way in which more mature and experienced men may be enlisted in the service of the Church and encouraged to enter its ordained ministry.

(d) In the last resort, recruitment for the ministry depends more upon direct personal influence than upon any other single factor. Organised methods have their value and, indeed, are urgently needed in the Church in India, as elsewhere. But their real effectiveness will depend finally upon the personal influence of the men who employ them.

The best recruits will in the future, as in the past, often come as the result of the witness and character of men who employ no conscious 'method', but who are wholly devoted to their Lord and deeply concerned for the welfare of the Church, and whose contagious influence wins others to a similar devotion and service. It has been noted by a recent biographer of Thomas Chalmers that, during his five years at St. Andrew's University, few things were more noteworthy than 'the number of students who received the impulse to volunteer for foreign mission service. The most distinguished of the company was Alexander Duff'.¹ The Church in India to-day can provide striking examples of a similar influence exercised by consecrated personality upon the lives of young men. Two such examples will suffice for our

¹ Hugh Watt: *Thomas Chalmers and the Disruption*. p. 77.

purpose here. The influence of a single bishop in the Mar Thoma Syrian Church upon the student community in his diocese has in recent years brought numbers of able and consecrated men into the ministry of that Church. In the Dornakal Divinity School there are at present five graduate ordinands. They are all former students of the same Christian College where they were brought under the direct and constant influence of the resident warden in their college hostel. The call of the Holy Spirit to the ministry is most frequently mediated through the lips and the lives of godly men who see the need of the Church and commend it to the minds and hearts of young men.

Discussions on the subject of recruitment tend frequently to move in a 'vicious circle'. Candidates for the ministry, it is generally agreed, are, with a few exceptions, of poor quality. The standard of the ministry is, in consequence, low and men of ability and initiative are by that fact discouraged from offering for the ministry. So the argument proceeds—'round it and about'—and ends, not seldom, in an atmosphere of inconclusive depression. One thing is certain. If the Church in India is to build up the strong and capable indigenous ministry which is essential to its future well-being and growth, it must break this vicious circle. It must abandon haphazard methods both in recruitment and training; it must make it clear to the whole Christian constituency that it wants men of the very highest capacity for the work of the ministry; it must be in a position to give such men a training that is first-rate in quality, and assure them of a sphere in the ministry that will tax their capacity to the utmost; it must above all things, pray the Lord of the harvest 'to send forth labourers into His harvest'—and having prayed, make straight the way wherein those who hear God's call may serve Him in His Church.

Be sure to study the great diversity of human nature.

Immanuel Kant.

For no three of us will agree

Where or what churches there should be.

Quoted by W. Macneile Dixon: *The Human Situation.*

For many of the problems of theological education the corporate unity of the Church is the only solution.

Findings of the International Missionary
Council Meeting at Tambaram, Madras;
December, 1938.

CHAPTER VI

THE CASE FOR CO-OPERATION IN THEOLOGICAL EDUCATION

1. THE DESIRABILITY OF CONCENTRATION.

There is no field of the Church's activity in India where the case for co-operation, on grounds of necessity, is more obvious than in the training of the ministry. There are few fields in which, for reasons which shall be considered in this chapter, co-operation is so difficult to achieve.

'Unity may be a desirable ideal in Europe or America, but it is *vital* to the life of the Church on the mission field,' said the late Bishop Azariah, in an address to the Lausanne Conference on Faith and Order, nearly twenty years ago. He was expressing one of the deepest convictions of the Church in India—a conviction which is reiterated at almost every Christian conference and which does not weaken with the passing years. It is shared by men of the most diverse ecclesiastical backgrounds and has not undermined their loyalty (in the best sense) to their own traditions or to the rich and varied heritage of the Church catholic.

The argument for united action in theological education would appear, on the surface, to be overwhelmingly strong. Our brief survey of 'existing facilities' has disclosed some of the inadequacies of the present system of training for the

ministry. These are most marked in the provincial theological schools, which train the greater proportion of all candidates for ordination. With very few exceptions, they are ill-equipped to provide the Church with the well-trained ministry which it needs to-day. There are gifted and devoted men serving these institutions, but the Church is asking the majority of them to do their work under the most difficult conditions, in which many of their gifts and much of their knowledge find little scope. Some of the best of them feel fettered and frustrated by the limitations imposed on their work by the general shortage of staff, the lack of adequate equipment and the number and quality of their ordinand students. Such members of staff carry on loyally because of their deep conviction as to the central importance of their work, and they often achieve remarkable results, despite crippling handicaps. But the churches and missions which they serve have failed to create the conditions in which really first-rate work can be done. The paramount importance of a well-equipped indigenous ministry is not yet felt with sufficient urgency; and denominational institutions frequently attempt training without the staff and the financial resources essential to efficiency, and without a steady supply of candidates of the right quality.

At the same time, there is much duplication of independent effort and a great deal of wasteful overlapping. Partial unification of theological training has been achieved in a number of areas, but in very few cases has there been a *fully* concerted effort by churches and missions to plan jointly for the more effective use in a given area of all the resources in talent and equipment available for the training of the ministry. In the light of the colossal tasks which confront the Church the efforts which are being directed to the training of an ordained ministry adequate in numbers and in quality are almost appallingly feeble. These tasks have been comprehensively surveyed by a series of important commissions which, during the past fifteen years, have reported on various aspects of the work of the Church, and their findings fill in the detail of the broad and generalised estimate of the needs of the Church, which was attempted in Chapter III

of this report. The late Dr. Kenyon Butterfield surveyed the rural Church in India and laid far-reaching plans for service by the Church to the peasant communities which predominate in Christian India.¹ Those plans, save for isolated and specialised efforts here and there, have remained largely unfulfilled, and await the development of a consecrated Christian leadership, disciplined to the tasks of rural evangelism and service.

The Commission on Christian Higher Education, led by the Master of Balliol, gave a new impetus and a new sense of direction to the work of the Christian colleges. What direct practical effect has this very valuable report had upon the recruitment and training of the ordained ministry? It included an important section on theological education and specific recommendations for its improvement. These provoked considerable discussion, but little action; and the Commission's insistence upon concentration and co-operation has produced no very marked effect upon the number or the efficiency of the theological schools.²

Dr. J. Waskom Pickett's careful and comprehensive study of Christian Mass Movements gives a vivid picture of the achievements and possibilities of community movements in the Church in India, and draws pointed attention to the clamant need for a trained ministry to provide more adequately for the pastoral care of the churches and their up-building in the faith of Christ. 'They must be trained men, must know the truth their people need to know and know how to impart it.'³

The long series of regional surveys of evangelistic opportunity which has resulted from the Pickett report serves to reinforce the same conclusion—that *the* predominant need of the Church is a consecrated and capable ministry.

Taken together, these commissions and surveys represent what Mr. Basil Mathews has described as: 'the most coherent, realistic, forward-looking programme for training its ministry and religious leadership that the Christian forces

¹ See *The Christian Mission in Rural India*, 1930.

² *Christian Higher Education in India*, pp. 234-49.

³ Pickett, *Christian Mass Movements in India*, p. 347.

have ever possessed.'¹ 'It is high time' Mr. Mathews continues, 'that they be examined collectively and that corporate, co-operative, practical effect be given to their findings and others that may on consideration be seen to have even stronger claims. A really serious responsibility rests on those who would delay sacrificial and decisive co-operative action. That responsibility is as terrible as would weigh on the shoulders of those who should in time of war refuse to make the decisions on which the united creation of a first-class body of officers depends'.²

It was a sense of urgency in face of overwhelming need that led the Tambaram conference to its far-reaching decision on co-operation in the training of the ministry. The conference recognised that 'for many of the problems of theological education the corporate unity of the Church is the only solution'. But it decided that co-operation in this vital task could not await the achievement of an organically united Church. 'One of the difficulties by which we are faced is the large number of small, isolated and ill-staffed institutions, in which the standard of work is inevitably low. It is our firm conviction that in almost every case theological training should not be attempted except on a co-operative basis, with a number of churches participating.'

One of the central purposes of this report is to confront churches and missions in India with the question as to whether or not they are now ready to accept the implications of this resolution, and, in response to the universally recognised need for improved training for the ministry, to take the first steps towards meeting that need. It is quite certain that all the existing institutions cannot at present be raised to the necessary level of efficiency. Wise strategy clearly indicates a policy of concentration as the first step towards a real advance in the quality of theological education. This need not mean, and indeed must not mean, a reduction in the number of ordinands under training. In many theological schools there is only a handful of ordinands, being trained

¹ Basil Mathews, *Forerunners of a New Age*, p. 17.

² *Ibid.*, pp. 17-18.

along with a larger number of other students. These men would gain greatly by association with a larger number of students in an institution, adequately staffed and equipped, which concentrated all its resources upon the task of preparing men for the ministry.

The advantages of such a policy of concentration and co-operation may be summarised as follows :—

(a) Greater educational efficiency would be made possible through :—

- (i) Better libraries and other physical equipment.
- (ii) A stronger staff, chosen from a wider range of possible candidates.
- (iii) A higher standard of teaching, as a result of greater opportunity for specialisation by the staff.
- (iv) A curriculum planned for the single purpose of training men for the work of the ministry.

(b) Greater administrative efficiency would result from :

- (i) The reduction of the expense involved in the present duplication of plant, staff and running costs for very small numbers of ordinand students.
- (ii) The more effective use of personnel; concentrating those best equipped for the task in theological training and releasing others for other forms of service in the Church.

(c) Greater interdenominational harmony and the removal of misunderstandings which 'hinder us from godly union and concord' should result from :—

- (i) The formation of personal friendships across denominational frontiers.
- (ii) A better appreciation by both staff and students of the richness and variety of Christian faith, experience and worship.
- (iii) The development in the future leaders of the Church of a wider and more catholic understanding of their Christian heritage.¹

¹ Many years ago the present Bishop of Derby, Dr. A. E. J. Rawlinson, commenting in an essay in *Foundations* on the way in which the sects bear witness to neglected aspects of Christian truth, wrote :—

2. THE DIFFICULTIES OF CO-OPERATION.

In a matter of such crucial importance to the Church as the training of its ordained ministry, expediency alone cannot determine policy. Though economic necessity may point to a policy of concentration, it cannot decide the issue for those who are not convinced that it is an indication of the will of God. The very importance of the task of training men to minister in the Church of God lays upon those who would advocate co-operation in it the obligation to face fully and realistically the difficulties which such co-operation involves. Some of these difficulties are rooted in principle; others arise from practical considerations.

(a) *Denominational differences.*—The Church of Christ is divided and functions denominationally. During the past thirty-five years the movement for Christian co-operation has done a great deal to mitigate some of the evils of ecclesiastical division, and has helped greatly to increase mutual trust and understanding between the different denominations. The churches and missions affiliated to the National and Provincial Christian Councils have learned the value of close consultation on all matters of common concern and have demonstrated the practical possibility of united planning and action in certain types of Christian services. A close study of the whole movement for Christian co-operation, however, points to one clear conclusion—that united action is most effective and harmonious in those fields where questions of Church order do not arise, and most difficult to achieve where they do. In other words inter-denominational co-operation can never be a substitute for the corporate unity of the Church. In the work of evangelism, for example, co-operation, in most cases, stops at the point where pastoral care is needed for the building up of the Church. Churches can and do act together in the presentation of the Gospel to men and in winning them to the Christian faith, but co-operation inevitably breaks down at the next necessary stage of admission to and nurture in the fellowship of the Church.

'If the Pope must learn to appreciate and value the Methodist prayer meeting, the Puritan in his turn must learn to worship with insight and devout intelligence in St. Peter's at High Mass.'

In the training of men for the pastoral office, questions of church order arise in a very definite form. Their training must fit them to serve in the Church as it is. The visible, existential Church functions denominationally, and denominations differ in their views of the nature of the Church, of the the Ministry and of Church Order, in their practice of worship, and in the structure of their polity. Is it possible for the churches to act in the training of the ministry as if there were a united Church in being, save within certain limited denominational groupings in which there is a similarity in theological emphasis and ecclesiastical polity? The answer is obviously : No. To train men for the ministry as if no denominational differences existed would be to train them in a world of make-believe, and to foster a shallow indifference to historical realities. But this does not mean that co-operation in theological education is impossible, or possible only within very narrow limits. The alternatives before the churches are not a co-operation which ignores denominational differences or no co-operation at all. The Roman Catholic author of *Divided Christendom*, Father Congar, has a pertinent word to say on the subject of ecclesiastical indifferentism and rigidity : "The man who lives on the surface, heeding the letter rather than the Spirit, can find no mean between an indifferentism which will come to terms with anything and a rigidity which sets up one formula against another. A superficial life has no capacity to comprehend and unify, but the deeper the life the more it develops such powers of assimilation and response."

The churches which are concerned in this survey of theological education have learned by long and valuable experience the 'capacity to comprehend and unify'. Even in the vital and difficult field of ministerial training there is a *via media*, by which full effect may be given to the very considerable unity and comprehension already attained, and by which, at the same time, full account may be taken of the real denominational differences which exist, and men may be trained in accord with the confessional and ecclesiastical traditions

¹ Congar, *Divided Christendom*, p. 264.

of the church which they are called to serve. This middle way has been found and followed successfully in a number of union institutions in India and elsewhere. We shall return later to a discussion of the means whereby it may be greatly extended and strengthened.

(b) *Theological variations*.—Many of the differences which divide denominations are fundamentally matters of faith as well as of order, but there are also theological variations which cut across denominational boundaries and create a problem for co-operation in theological training. Happily these are much less acute in India than they appear to be in some other countries. Nevertheless they cannot be ignored in any discussion of the difficulties of co-operation.

The general doctrinal standards of the evangelical churches are remarkably consistent in their similarity. On the central doctrines of the historic creeds which embody the faith of the catholic Church there is little or no controversy within the churches. But there is sometimes a difference in emphasis and interpretation as between different 'schools' of theological thought within the framework of catholic orthodoxy. It is obviously impossible to discuss these theological variations in detail here and, for the most part, they do not constitute a serious obstacle to co-operation in theological teaching and training for the ministry. There is, however, one issue, essentially theological, which tends to be divisive in certain areas and to be a barrier to free co-operation. This is the controversy between what are popularly called 'Fundamentalism' and 'Modernism'. The attitude of the more conservative school has been clearly stated, in a private letter to the author of this report, by an able representative of that point of view :—

'Unhappily,' he writes, 'it is not a matter of mere conjecture, that there exist even in missionary circles, viewpoints which are fundamentally at variance with the old established truths of evangelical Christianity, as represented by the various creeds and confessions of the churches, and that these clashing views are found, not in distinctly modernistic denominational bodies, but within the ranks of supposedly orthodox bodies themselves, which are thus becoming gradually changed

in character. This trend has been growing in the West, and has been fostered by the attitude of *indifferentism* and *tolerance*. Such an attitude admirably serves the ends of the modernistic tendency, which is to minimize the *absoluteness* of Christian doctrine.'

It is not our purpose here to argue this issue on its merits, but to point out that the issue exists in the Church. Where it is felt, as in some quarters it is, that much of the prevailing theological teaching is fundamentally unsound, co-operation becomes difficult if not impossible. Yet it is doubtful whether, in the Church in India, the gulf is so deep and impassible as extremists on either side of this controversy believe. The impression derived from such a wide acquaintance with the theological institutions of India as the preparation of this report has offered, is that there is a most impressive unity of conviction on the fundamentals of catholic orthodoxy amongst those who bear the great responsibility of training ordinands. One of the most encouraging facts of the present situation is the evidence of a very widespread and often passionate ambition amongst those who train candidates for the ministry of all the churches that their students should be able to say, with Saint Augustine :

'I take a whole Christ for my Saviour;

I take the whole Bible for my staff;

I take the whole Church for my fellowship.'

There are very few areas of the Church in India where the 'fundamentalist-modernist' controversy is a really live issue in theological training. Where this issue is alive, however, and where it is strongly felt that theological conviction renders comprehensive co-operation inexpedient or impossible, it would clearly be unwise to attempt to force the issue. There is a possibility that union and co-operation might be fostered 'among those who may be called *thoroughly conservative*—those who represent a very strict view of Bible inspiration and the definiteness of Christian doctrine'. In the view of the correspondent quoted above, 'it might lessen dissension if people of this type were assisted to get together in an institution of their own'. This is a matter which calls

for careful thought and it should be considered by the N.C.C. Committee on Theological Education.

(c) *National tendencies*.—Professor Macneile Dixon refers in his Gifford Lectures¹ to a lady of his acquaintance whose remark, to a Scotsman, that she liked the English, evoked this unusual query: 'Hae ye ever been able to get one of them into a metaphysical argument?' There are such phenomena as national and racial characteristics. If Scotsmen tend by nature to be philosophers (it is said that Kant had Scots blood in his veins) men of other races and traditions display equally marked tendencies. This adds a welcome touch of piquancy to human relationships, but it must be admitted that, on occasion, it complicates human understanding. In his important little book, *Co-operation and the World Mission*, Dr. John R. Mott describes² how 'conflicting national or party points of view, standards and practices often embarrass co-operation'. From his unusually wide experience of Christian co-operation in all parts of the world, he tells us that 'differences of national tradition, outlook and psychology . . . at times cut deeper than denominational differences. A recent effort to unite eight theological seminaries in the Far East failed because of their almost complete absence of standardization. No two of them spoke the same language with reference to governing principles and methods. The same degree given by the various institutions meant something different in each case.'

In India there have been three main strands of western religious tradition superimposed upon the fabric of the indigenous Church—the American, the Continental and the British. Each has its own clearly recognisable characteristics; but it is a tribute to the vitality of the Indian Church that its sense of underlying unity is greater than any of the external differences which result from historical association with the churches and cultures of the west. In the field of theological education, the Serampore Charter has been a great unifying force. Granted by a Continental monarch to an institution founded by British missionaries, it has been wisely

¹ *The Human Situation* (1937), p. 307.

² Pp. 49-50.

adapted and effectively used to serve the needs of the whole Church. It links together in a unified but flexible system institutions which represent all the main streams of denominational and cultural tradition in the evangelical and orthodox churches in India. The determination of standards and of subjects to be included in the theological curriculum for colleges and schools which are affiliated to Serampore is in the hands of a Senate on which Indian, Continental, American and British members, representative of a wide variety of ecclesiastical tradition, are all enabled to make their characteristic contributions. This has been a gain to co-operation in theological education of the very highest value and has resulted not only in a large measure of unification of approach but in mutual enrichment. To say that representatives of these varying traditions all speak the same language would not, of course, be true; but there is no serious danger of such a gulf of misunderstanding between them as Dr. Mott described as formerly existing between theological institutions in Japan. Divergences of approach are occasionally noticeable as between Indian nationals and non-Indians, between Anglo-Saxons and the Christians of continental Europe, or between British and Americans; but the outstanding fact is the real community of thought and emphasis which informs most discussion of theological training.

Perhaps the most marked divergence resulting from a difference of national background is found in the American and the non-American approach to theological education. American educational methods tend to be more flexible than those of either Britain or continental Europe. Projects, the credit system, a certain fluidity in the syllabus, a wide range of 'options' and a general emphasis on functional training are characteristic of much American theological education. On the other hand, the tradition of European education has been, in general, more 'academic' and less elastic. It is taken for granted that theological education involves a certain kind of discipline which is acquired by the study of certain clearly defined subjects; the student is frequently expected to relate these to his own needs and to attain a prescribed standard of knowledge. The general emphasis is on διδασχί rather than

ἐπιστήμη, and training for the ministry tends to be built around historic forms and beliefs and a traditional Church order. This latter point applies both to the Free and the Established churches of Europe.

In attempting to make this point clear in a few brief generalisations there has been some poetic exaggeration and slight distortion on both sides. But it is hoped that nothing that has been said weakens or undermines the conclusion that these two divergent traditions need one another, and that each has a valuable contribution to make to theological education in India. That contribution will be made most effectively in co-operation, and not by separate and divergent development. But the basis of all true co-operation must be a full and frank recognition of differences where they exist, and a determined effort to achieve a working synthesis that will enrich every tributary tradition.

'China and Ind, Hellas and France,
Each hath its own inheritance,
And each to Truth's rich market brings
Its bright Divine imaginings
In rival tribute to surprise
The world with native merchandise.'

What Robert Bridges has written of the larger world is equally true of the world of Christian thought and experience and, not least, of the task of training the ministry of the Church in India, which has already been so greatly enriched by many streams of 'native merchandise' from different parts of Christendom.

(d) *The ties of tradition.*—When many other difficulties have been met and surmounted, plans for co-operation are often paralysed by the final reluctance of institutions, churches and missions to face the changes which such plans may involve.

*No churchyard is so handsome anywhere
As will straight move one to be buried there.*

While the call to co-operation is not an invitation to burial, but to a renewed and fuller life, it often does involve the sacrifice of a cherished identity and a breach with familiar tradition. There is often a very natural hesitation on the

part of those responsible for existing institutions to consider their removal or their radical modification in the interests of an untried plan. This hesitation is, in many cases, re-inforced by a strong attachment to familiar places and methods, and by reluctance to abandon property, acquired by much labour and consecrated by its associations and service. These ties of tradition are sometimes very strong and to break them calls for real sacrifice. We have no right to ask for such sacrifice save in the interests of an unmistakable advance and a genuine improvement in the quality of ministerial training. If plans for co-operation are hastily improvised and bear evidence of immature and inconclusive thought; if they underestimate difficulties, and fail to take account of differences; if they show little understanding of the distinctive characteristics of all the groups whose co-operation is sought and fail to provide for the maximum spiritual contribution of each—then they can hardly expect, and indeed do not deserve, to command cordial and comprehensive approval.

Plans for co-operation in theological training can only hope to succeed and to call forth a readiness to sacrifice existing arrangements, if they are so well-conceived that they are clearly calculated to accomplish results which cannot be secured by isolated denominational effort. If churches and missions are really convinced that, by merging the resources which they are prepared to employ on ministerial training, they will get a supply of ministers appreciably better equipped for their work than those which the present arrangements provide, and if they are fully satisfied that this can be done without loss of the distinctive training for service in their own denominations which is rightly regarded as essential, it is probable that, in most cases, they will not be deterred from co-operation by their attachment to their present methods of training. There is sufficient breadth of vision, and a sufficiently general sense of urgency regarding theological education, to ensure that any thorough and well-balanced plans which are clearly calculated to serve the Church more effectively in the training of its ministry will receive serious attention and command widespread support. Such plans must, however, while giving effect to the large

measure of unity which has already been attained, take account of the real differences which still exist.

3. TYPES OF CO-OPERATION IN THEOLOGICAL EDUCATION.

We have indicated that the central problem of co-operation in theological education is that of achieving the strength of unity, while preserving distinctive denominational tradition within the wider setting of an interdenominational institution. It remains to ask how this can be done in such a way as to render possible the co-operation of churches of widely differing traditions in doctrine, discipline and worship.

Co-operation in theological education in India is carried on largely in completely unified institutions, where denominational differences are not, as a rule, specially provided for within the formal organisation of the institution. Such special provision for the care of denominational groups is, however, frequently arranged in an informal way. The best of the united schools and colleges do work of a high order and have contributed greatly to the quality of theological instruction. But, in almost every case, they represent only a limited group of churches, which share a similar ecclesiastical tradition. Valuable as the achievement of partial co-operation on these lines has been, there is a growing conviction amongst those who are intimately concerned with the training of the ministry that, if the full strength of comprehensive co-operation in this task is to be achieved, a more flexible instrument than the fully unitary institution must be devised.

The Tambaram Conference recognised this need in its 'finding' on co-operation in theological training :—

'Where churches desire to maintain a special tradition of doctrine or devotional life, we commend the plan which has been successfully adopted at Fort Hare College in South Africa and in Canton, South China, where a single college with a single faculty is composed of a number of separate hostels founded and maintained by the different churches.' This suggestion has opened a new line of approach to the subject of co-operation in theological training in India. The

¹ *The World Mission of the Church*, p. 83.

National Christian Council Committee on Theological Education has declared its conviction :—

(a) That the time has come when theological training in theological schools and colleges should be planned as a joint enterprise of the whole Church, and should be carried out by the fullest possible co-operation of the churches in each area; and

(b) that, in order to facilitate such co-operation, where churches of widely differing traditions in doctrine, discipline and worship are working together, it may be necessary, through the system of halls or of federated colleges or in some other way, to provide adequately for the training of the students of those churches in the doctrines and traditions of their churches.

These proposals were presented to the plenary session of the National Christian Council of India, Burma and Ceylon, in January 1944. The full Council, consisting of the official representatives of fifteen provincial councils, and of the nine separate church bodies and the nineteen missionary societies (Continental, North American and British) which are directly affiliated with the National Council, gave its full support to the recommendations of the theological education committee. It did so with complete unanimity and with impressive emphasis, in a statement which, at the risk of some slight repetition, must be reproduced in full :—

‘The Council records its conviction that *the paramount need of the Church in India* is for men of high spiritual quality, adequately trained and equipped for the ministry of the Word and the Sacraments. Conscious of the urgency of this need, the Council resolves solemnly to re-affirm the resolutions on co-operation passed by its Theological Education Committee, and, in particular, to draw the attention of all churches and missions in India and all supporting Societies and Boards in the West to the following declaration :—

“The Committee recognises the great gifts which have come to the Church through the different denominations of Christendom, and yet wishes to place on record its conviction that, in view of the exceedingly urgent need of the churches for an adequately trained and equipped ministry, and with a

view to the ultimate union of the Church in India, the time has come when theological training in theological colleges and schools should be planned as a joint enterprise of the whole Church, and should be carried out by the fullest possible co-operation of the churches in each area. Where churches of widely differing traditions in doctrine, discipline and worship are working together, it may be necessary through the system of halls or of federated colleges or in some other way, to provide adequately for the training of the students of those churches in the doctrines and traditions of their churches. Until a greater measure of union than at present is attained, it may be desirable that students trained in union institutions should also have a period of training in the field of their own church, in confessional theology and worship, in the local language and forms of religion and in practical theology."'

It is perhaps premature to describe this solemn declaration as an historic landmark in the story of theological education in India; but such it may well become, for it is of outstanding importance in two directions :—

(a) It marks a unanimity of judgment on the subject of co-operation in the training of the ministry such as has never hitherto been recorded in any official pronouncement of the National Christian Council.

(b) It envisages for the Church in India new and more comprehensive forms of co-operation, which give promise of higher efficiency in theological training, without the sacrifice of the specific denominational training on which many churches insist.

It is very important that the implications of this call to co-operate should be fully understood. The call is addressed to every church and mission affiliated to the National Christian Council and its Provincial Councils, which means in effect to every non-Roman Catholic Church in India. These churches are challenged to meet 'the paramount need of the Church in India' for an adequate ministry by a combined effort in theological education. Such effort, it is suggested, need follow no uniform method of combination. Three separate types of co-operation are indicated, but need not be regarded as exhausting the possibilities open to churches in this wide

field. The three methods of achieving a unified system of ministerial training which are contemplated in the resolution are : the unitary institution, with which we are already familiar in many parts of India; the system of denominational halls or hostels with a common teaching faculty; and groups of federated institutions in such close proximity as to make possible common instruction in such subjects as may be mutually agreed upon.

(a) *Unitary Institutions.*—In the existing unitary institutions the churches which co-operate are satisfied that their specific denominational traditions are adequately safeguarded and that due provision can be made for the detailed training which will enable ordinands to serve the needs of their own churches. Churches which do not co-operate formally, by acceptance of direct responsibility for maintenance, frequently send students for training to both union and non-union schools and colleges. Many of these institutions have shown great generosity in the acceptance for full theological training, on nominal fees, of students from churches which do not co-operate in the upkeep of staff and plant. Churches which take advantage of these facilities for the training of their ministers should be invited to enter into full co-operation and to accept a share proportionate to their size and financial strength in the maintenance of the institutions which serve them. There are other churches which maintain their own denominational institutions for the regular training of the ministry, but send selected students for supplementary instruction to some of the larger theological colleges. In some cases these churches hesitate to merge the entire training of their candidates for the ministry in a unitary institution, not on grounds of finance but of principle. There is good reason to believe that many of these difficulties could be overcome by negotiation and adjustment. It is quite certain that the great majority of those responsible for existing union institutions are definitely averse from a flat and insipid undenominationalism in theological training and eager that the rich variety of denominational tradition should find full expression in combined training. Most union institutions would be glad to make any reasonable adjustments in their organisa-

tion which would enable them to widen the range of possible co-operation, and thus strengthen their work both spiritually and materially, and, at the same time, make due provision for such distinctive confessional teaching and training in worship and polity as might be considered necessary by the co-operating churches.

(b) *Denominational halls with a common faculty.*—This system of interdenominational training has been practised with success in different parts of the world. Its characteristic feature is, on the one hand, its frank acceptance of denominational differences, and on the other, its recognition of the fact that a combined teaching faculty, a common library and the contact of staff and students with other denominational groups have enormous advantages which cannot be enjoyed in separation.

Each co-operating church or group of churches contributes, on an agreed basis, to the maintenance of the teaching staff and the central facilities of the institution (library, classrooms and other necessary equipment), and also maintains its own hostel or other residential arrangements, in such a way as to allow for a real devotional life according to its own traditions, while taking due part in the common life and daily worship of the institution as a whole.

Members of staff are primarily engaged in teaching their own subjects to the whole student body, while those appointed for the purpose have also a special responsibility for the oversight and instruction of students in the denominational hostels. It is of great importance that the centres in which institutions of this type are established should be such as to offer reasonable facility of access by students to areas in which they can acquire practical experience and training, preferably in churches of their own tradition.

There is clearly a great deal of scope for adaptation within this general framework, which opens up new possibilities of co-operation in the training of the ministry in India.

As an ounce of practical experience in this, as in some other matters, is worth a ton of theory, a few brief notes on some of the institutions which have been established on these lines are added as an appendix to this chapter.

(c) *Federated institutions*.—A certain limited measure of federation in theological training is represented by the Serampore system of affiliation. It does not, however, provide for the pooling of teaching and library resources, and the institutions affiliated to Serampore are scattered all over the country.

There may be churches or institutions which would be unwilling to commit themselves to co-operation either in a unitary institution or under a system of denominational halls, but would be prepared to consider the possibility of entering into federal relationships with other institutions. This implies the maintenance of separate and autonomous institutions each under its own governing body, but involves the establishment of these institutions in such proximity to one another as will make possible the arrangement of combined lectures on agreed subjects and possibly a general sharing of available library facilities. The advantages of such an arrangement in widening the scope of instruction and strengthening its quality by increased specialisation are obvious.

The Anglican report on 'Training for the Ministry' in England strongly recommends the grouping of colleges in university centres where there is a theological faculty. 'We count it a great advantage,' the Archbishops' commission writes, 'that in several university centres there are to be found the theological colleges of other communions, for we think that if within a narrow range of distance there were grouped several colleges, both Anglican and non-Anglican, within reach of the teaching resources of a university, problems of staffing and teaching would be greatly simplified.'¹ There are, of course, no university centres in India which maintain theological faculties, and in the conditions of this country, theological institutions must be on their guard against training students in an excessively urbanised setting. The general argument for the federal association of theological institutions in India is not affected by the question of their location, which is a matter to be decided by each group of institutions concerned and their supporting churches and missions. If institutions which found difficulty in committing

¹ *op. cit.*, pp. 46-7.

themselves to the fuller co-operation involved in the hall system were situated in close proximity, the creation of an interdenominational faculty for the teaching of certain subjects would become possible.

With the necessary adaptation in wording, the argument of the Anglican report applies to the suggestion of a federal arrangement between theological institutions, in areas where that form of association is regarded as desirable.

'These proposals do not in the least degree imply that the staff of a theological college which had found a new home in a university centre would have less opportunity of guiding the life, discipline and teaching of its members: this would be their concern just as before. We think indeed that the fact that the Principal and staff of such colleges would be able to arrange for their men to take advantage of university teaching, would enable them to give more time to increased individual tuition and to the study and teaching of those subjects in which they are most skilled and interested. Teaching power would be greatly increased not only by university lectures and the possibility of obtaining special tuition when needed, but also by arrangements between the neighbouring theological colleges, both Anglican and non-Anglican.'

If, wherever the word 'university' is used in this paragraph, the word 'interdenominational' is substituted, the argument fits the case for federation in theological training in India.

4. THE CALL TO ACTION.

Churches and missions in India, Burma and Ceylon are faced with the call to co-operate in this most vital task of training an indigenous ministry. The call has come from the World Conference which met at Tambaram before the outbreak of the war. Its urgency has been heightened by the tragic events of the past five years of conflict in the world, and the divisive forces which that conflict has released. It has been reaffirmed in the most direct and impressive way by the National Christian Council of India, Burma and Ceylon.

In this chapter we have sought to present an objective statement of the case for co-operation, to face with frankness

the difficulties which it involves and to describe a number of alternative ways by which it may be achieved. The next step is to indicate, in concrete terms, the way in which the training of the ministry may be 'planned as a joint enterprise of the whole Church, and be carried out by the fullest possible co-operation of the churches in each area'.

APPENDIX TO CHAPTER VI

SOME NOTES ON CO-OPERATION IN THEOLOGICAL EDUCATION, AS PRACTISED IN MCGILL UNIVERSITY, MONTREAL, THE SELLY OAK COLLEGES, BIRMINGHAM, AND THE UNION THEOLOGICAL COLLEGE, CANTON

1. MCGILL UNIVERSITY, MONTREAL, CANADA.

The theological colleges of Montreal are probably the pioneers of the type of co-operation described in this chapter under the heading: 'Denominational halls with a common faculty'.

The original scheme at Montreal was developed before the formation of the United Church of Canada, by the union of the Congregational, Methodist and Presbyterian Churches. Each of these denominations had a theological college in the city of Montreal. There was also an Anglican Diocesan College.¹ These four institutions entered into co-operative relations by which the general instruction common to all was given by a combined faculty in a building called the Divinity Hall, which was jointly owned. The colleges were all affiliated with McGill University and the Divinity Hall was a recognised theological school of that university and prepared students for its degrees. Each of the colleges continued to function primarily as a hostel, but maintained its own corporate life and strictly denominational teaching and worship, within the framework of the wider scheme. The scheme has been modified by the union of a group of the co-operating churches, but its essential characteristics remain.

2. THE SELLY OAK COLLEGES, BIRMINGHAM, ENGLAND.

These colleges serve a wider purpose than the ordinary theological college, but their achievement of comprehensive co-

¹ For details, see R. L. Kelly, *Theological Education in America* (1924), pp. 393 ff.

operation and of unity in ecclesiastical diversity provides a model which theological institutions in India may study with profit.

The Selly Oak Colleges 'are autonomous institutions, each having its own special aim, with separate staff, courses of study and means of support. . . . They combine for a number of purposes and thus form a single body, in some ways comparable with a university'.

There are at present nine colleges:

1. *Woodbrooke* (founded 1903) is a 'centre of preparation for the Quaker ministry and service', maintained by the Society of Friends.

2. *Kingsmead* was founded in 1905 by the Friends Foreign Mission Association, for the training of candidates for missionary service. In 1922 the Women's Auxiliary of the Wesleyan Methodist Missionary Society entered into co-operation, and the college is now jointly managed by the Friends Service Council and the Methodist Missionary Society.

3. *Westhill* (founded 1907) trains Sunday School leaders and directors of young people's work for most of the Free Churches of Britain and the National Sunday School Union. It also provides a Pre-school Teachers' Course and short courses in teaching for theological students.

4. *Fircroft* (founded 1909) is a college for working men and for training adult school teachers, which owes its original inspiration to the Danish Folk High Schools.

5. *Avoncroft* (founded 1924) is a college on the lines of Fircroft, but for agricultural workers. It is associated with Selly Oak but not situated there.

6. *Carey Hall* (founded 1912) trains women candidates for missionary service under the Baptist and London Missionary Societies and the Women's Missionary Association of the Presbyterian Church of England.

7. *College of the Ascension* (founded 1923) trains women for service with the (Anglican) Society for the Propagation of the Gospel. St. Macrina's House (1939) is a hostel attached to the college in which women of the Eastern Orthodox Church are trained for Church work.

8. *Y.W.C.A. College* (founded 1925) provides supplementary training for Y.W.C.A. workers.

9. *Overdale College* (transferred to Selly Oak in 1931) trains ministers, missionaries and other workers for the Churches of Christ in Great Britain.

'Each college stands in its own grounds and has its own corporate life, all except Avoncroft being within half a mile of the Central Buildings, which include the George Cadbury Hall, the Library, lecture rooms, the Registrar's Offices and common rooms for staff, students and missionaries. There are also large playing fields for common use'. There are usually about 250 students in residence; the largest single group consists of those in training for missionary work. Most students reside in one or other of the Colleges but there is separate housing accommodation for missionaries on furlough who desire to study at Selly Oak. The colleges are all related to a Central Council and contribute to the maintenance of a central staff which offers courses in Biblical and Theological studies, Educational studies, Social studies, and Missionary studies. The Central Council also maintains the Selly Oak Colleges Library and a number of central buildings.

'The co-operation between those who belong to different religious communions produces in all a real spirit of catholicity, which is enriched by the presence of a large number of students from countries outside the British Isles.'

3. UNION THEOLOGICAL COLLEGE, CANTON, SOUTH CHINA.

(The following notes were written by Professor John Foster, who was formerly a member of the staff of this institution).

'Union Theological College, Canton, was started about 1914. The following Missions then, or shortly afterwards, came into collaboration for the training of their ministries:—

American Presbyterian;
New Zealand Presbyterian;
Canadian Presbyterian;
(English) Methodist;
Church Missionary Society;
United Brethren (U.S.A.);
London Mission.

These seven missions have now, by the process of devolution, been altered to three Churches, i.e. Church of Christ in China, Shing Kung Hui, and Methodist; but it is the work which has grown out of the same seven missions being continued now through the resultant (Chinese) church courts. Where funds for theological education are largely contributed from mission sources, they are passed on through the (Chinese) Church. Representation similarly on the Board has changed from being wholly Mission to being a Church concern.

The Board is representative of the contributing elements, and has full control of policy, staff, etc. Members of staff offered by contributing elements have to be accepted by the Board of Directors before their appointment is valid. There was a definite credal basis for the co-operation.

A denomination coming in was to contribute a unit or units, according to its size: These units were of two kinds (a) financial; (b) member of staff (with residence and allowances).

The co-operation was meant to (a) retain denominational tradition, (b) within the wider setting of an inter-denominational college. This was done by the hostel system. Originally it was assumed that each contributor would have its staff house with an adjoining small hostel, so that special pastoral care over one's own students would be ensured. The member of staff would thus be primarily engaged in teaching his special subject in the whole college; secondarily in running his hostel within the college. This latter would mean hostel oversight and hostel prayers (in his own tradition of worship), plus some hostel classes (Anglicans on the Prayerbook, Methodists on Polity, etc.). The scheme was so carried out, and most effectively, by the C.M.S. The other contributors altered it when they came to build. The American Missions came together to build one larger hostel; and the British (other than C.M.S.) did likewise. Their staff houses were detached and at some distance. This meant that oversight was less consistent, and tradition less consciously transmitted. My personal opinion is that the scheme as originally planned is better, and a union scheme is made more successful by positive denominational contribution within, not by a thinning down of all distinctive features.

Later a further development took place unplanned. Women began to apply for admission—wishing to train for women's work in the Church or Y.W.C.A. work, or religious specialists in schools. The first were admitted before hostel provision had been made. Later a Women's Bible Training School, set up on the same campus and making use of some of the same staff, housed women students of the College as a return-favour.

Students were of two types—primarily the college was for men (later, and women) of college standard, i.e., who had finished Middle School. Some exceptions were always made for men who had by teaching or other experience shown themselves to have reached an approximate standard, tested by interview and examination. These took a four-year course and then took a Licentiate of Theology (given by the College on its own authority). There were to begin with a large number of

students of lower grade—the old catechist type, men of less easily specified education, doing a three-year course and then going out as catechists. Some of these might be ultimately (but not anything like immediately) ordained. The tendency hoped for, and actually seen, was for the college proper to increase, and this to decrease. Lectures were separate and definitely of different standards.

All teaching was in Chinese, it being a principle with some of us that theological education ought to be in the language of the heart. College men were expected to have some English, and to go on with studies of English (some exceptions did a bit *in English*) throughout college. English, with the libraries it opens up, was felt to be more important practically than either Greek or Hebrew, which were not on the ordinary curriculum. The library was necessarily better in its English than in its Chinese sections, and this pointed to the rightness of the above provision.

How did it work? One outstanding experience was the enrichment of all by the wider environment—e.g. the Anglican contributed through Hostel Chapel to College Chapel something of the dignity of worship; the Presbyterian something of the emphasis on expository preaching, etc. College friendships continued into later ministry made real links between the churches, and in actual work placed the resources of all within reach of each. Standards impossible in separation were achieved by co-operation. I know of no interdenominational difficulty arising; differences when there were any were usually between British and American traditions—national not denominational! But even these were an index of how necessary the co-operation was—we are different because we are meant to be complementary.'

It is our conviction that the present condition of theological education is one of the greatest weaknesses in the whole Christian enterprise, and that no great improvement can be expected until churches and mission boards pay far greater attention to this work, particularly to the need for co-operative and united effort, and contribute more largely in funds and in personnel in order that it may be effectively carried out.

Findings of the International Missionary
Council Meeting at Tambaram, Madras;
December, 1938.

CHAPTER VII

A PLAN FOR THEOLOGICAL EDUCATION IN INDIA

'Scratch a planner and you find a dictator,' writes Professor H. G. Wood in *Christianity and Civilization*; and he adds: 'Personally, I would trust no one with the task of planning, unless he had that kind of humility which is associated with reverence for God and humanity'. Dr. Wood is discussing political and economic planning as undertaken by state authorities vested with absolute executive powers. In such circumstances, Karl Mannheim's pertinent question—who is to plan the planners?—arises as an issue of fundamental importance.

It is desirable that, at the outset, the exact status of the plan outlined in this chapter should be made clear. The National Christian Council of India, Burma and Ceylon is an advisory body. It is established on the basis 'that the only bodies entitled to determine the policy of the Churches and Missions are the Churches and Missions themselves. Questions of doctrine and ecclesiastical polity lie outside the province of the Council.'¹ The Council thus renounces any attempt to induce co-operating bodies, whether churches or missions, to surrender to it any part of the autonomy which they now possess. Its primary object is 'to stimulate think-

¹ Article II, *Constitution and Bye-Laws of the National Christian Council*.

ing and investigation on missionary questions, to enlist in the solution of those questions the best knowledge and experience to be found in India and other countries and to make the results available for all Churches and Missions in India.¹ The authority of the Council must thus rest solely upon the intrinsic quality of the advice which it offers and the recommendations which it makes.

The plan for theological education which is here presented is not the product of any one mind. Its main outlines emerged from the work of the regional commissions which toured the country in 1943, visiting institutions and holding conferences with official representatives of churches and missions. These sectional reports were wrought into a comprehensive unity by an enlarged meeting of the N.C.C. Committee on Theological Education. Both the regional reports and the findings and recommendations of this augmented committee were presented in the form of an *ad interim* report to a plenary session of the National Christian Council, which gave its general approval to the recommendations and authorised their embodiment in a final report.

This plan is thus presented as the product of a great deal of consultation and corporate thinking; it carries the weight of the unanimous approval of its general outlines by the full National Christian Council and it offers, in concrete terms, a sketch of the ways in which effect may be given to the conviction of the Council that the training of the ministry should be planned as the joint enterprise of the whole Church. Its final success, however, must depend upon any intrinsic merit it may possess to commend it to those most directly concerned.

What is here offered is necessarily but a skeleton. Whether or not these dry bones can live will depend upon the extent to which churches and missions throughout the country are prepared to lay sinews and flesh upon them. In this task there will be much scope for adaptation and variety; and indeed any attempt at planning theological training which sought to impose a rigid uniformity would, quite properly,

¹ Article II (1), *Constitution and Bye-Laws*.

be repudiated out of hand. It is to be hoped that the plan will serve to stimulate rather than suppress experiment.

The plan falls into three main parts : the first deals with regional theological schools; the second is concerned with theological colleges; and the third suggests developments in the provision for advanced study and theological research.

1. REGIONAL THEOLOGICAL SCHOOLS.

In the year 1930 the National Christian Council expressed its 'considered opinion' that churches and missions 'should aim to establish union Theological Seminaries of the L.Th. grade in all the main language areas,' and that the vernacular should be the main medium of instruction. The Theological Education Committee of the Council followed this up with an explicit proposal that there should be thirteen such institutions and indicated the places in which they might be located. The Lindsay Commission expressed its sympathy with this recommendation but did not 'presume to advise as to where these institutions should be located or how in each case co-operation should be brought about'.¹ This very important proposal for the vigorous development of vernacular theological training was, unfortunately, eclipsed by the general preoccupation with collegiate education which followed the work of the Commission. Discussions on co-operation, which for the most part proved inconclusive, took place in several areas; but there was no very marked improvement in the state of the provincial theological institutions. Their present condition has been described in chapter IV of this report. The plan which is here presented envisages one united theological school in each main language area of the country, organised on the widest possible basis of co-operation.

(a) *Number and location.*—It is proposed that initially there should be twelve such schools in India to serve the following language areas :—(i) Bengali; (ii) Gujarati; (iii) Hindi; (iv) Kanarese; (v) Malayalam; (vi) Marathi; (vii) Hindi, Oraon, Mundari, etc.; (viii) Oriya; (ix) Santali; (x) Tamil; (xi) Telugu; (xii) Urdu. In Assam the language problem is such that English is the only possible common

¹ *Christian Higher Education in India*, p. 247.

language, and it is recommended that the churches and missions of Assam should develop a union theological school, using English as the medium of instruction.

It is hoped that in Burma it will be possible to develop theological training on the general principles laid down in this report, though the discussion of details must clearly await the re-establishment of contact with the churches in Burma. There is no proposal for the establishment of an institution of this type in Ceylon. It seems probable that the Ceylon churches will continue to train their ministers mainly in institutions in India.

Detailed recommendations regarding each of the areas mentioned above will be presented later, but some general comments on the subject of location may be made at this point.

It is not unusual for discussions on co-operation to be based upon the assumption that an existing institution shall be used as the centre for the proposed union institution. This is natural in view of the fact that property is available, and it sometimes happens that the location of an existing institution is in every respect suitable for a new venture in co-operation. But in many cases a union institution cannot be developed on the site of an existing denominational school without prejudice to the effectiveness and comprehension of the new school. The sites of denominational institutions have been chosen because of their suitability for the work of the particular church which they are established to serve. They are not necessarily well situated to serve a number of churches in a large language area. As a general rule, it is highly desirable that a union theological school should be placed in a centre where the pre-existing church traditions are not overwhelmingly strong, and where a new and inclusive type of churchmanship will have a free opportunity to develop as the result of the incorporation of the contributions of the different churches. It is also desirable that it should, if possible, be so placed that the students of the various co-operating churches may be able to have reasonably easy access to areas in which they can secure practical experience in churches of their own or of a closely related denomination.

(b) *Size and staffing*.—In the judgment of the N.C.C. Theological Education Committee a theological school should not normally attempt to train more than forty men at one time. At present there is only one language area in India—the Telugu country—which has a total of more than forty ordinands in training in theological schools. In most areas the numbers are very small and need to be rapidly increased. Where the Church is not strong numerically, institutions may not require to make admissions oftener than once in three years (assuming a three-year course). In other areas annual admissions will be necessary.

For a theological school, teaching one class only, a minimum staff of four well-qualified lecturers is considered necessary. Where new admissions are made oftener than once in three years, a staff of six is regarded as the minimum required for efficient work. In addition to the regular curriculum for ordinands, organised provision should be made for the care and training of the wives of students; and where there are married students in residence, at least one well-qualified woman teacher should be appointed to give her full time to the work of the women's classes.

(c) *Medium of instruction*.—The main medium of instruction in a theological school should be the language of the area in which it is situated and which it is intended to serve. In an area such as Assam, where the linguistic situation is very complex, this general recommendation does not apply. There are other areas, such as the Punjab and Chota Nagpur, where bilingualism creates a practical problem for which there is no entirely satisfactory solution. As a general rule, it seems wise in such cases to employ as the main medium of instruction, the language which is used in general education (e.g. Urdu in the Punjab or Hindi in Bihar), while giving due recognition to the languages in common use among the people.

The use of the vernaculars as the medium of instruction in institutions which aim at a high level of theological attainment raises three major difficulties—one psychological and two practical.

(i) The psychological difficulty has been stated by the Bishop of Tinnevely.¹

'In this country it has come to be taken for granted that training in English is superior and training in the vernacular is inferior. We must get rid of this prejudice. When we say that these theological schools should work mainly in the vernacular, we mean that they should be different from, but not necessarily that they should be inferior to, the colleges. There are certain primitive languages in India which are ill-adapted for the expression of Christian truth. But those who work in the great languages of India are not at any disadvantage. The means are there for the expression of the full range of Christian truth; the limitations are not in the languages, but in the knowledge of those languages possessed by teachers and students. One of our tasks is to harness these languages to the fuller expression of Christian truth. Again we must not let it be supposed that the material to be trained in these schools is inferior. It does happen that men of inferior intelligence are sent for theological training. But under the conditions of Indian education, it is a pure chance whether a man is able to go forward to the Arts or Science college or not, and my own experience as a theological teacher has always been that the able matriculate is able fully to hold his own with the less able graduate and not infrequently to surpass him in theological studies. There are among our matriculates men and women of very great ability, who are quite capable of rising to a high level of competence in theological knowledge and understanding. Their difficulty is not in learning, but in expression. If expression work is mainly in the vernacular, this difficulty is removed, and such men are able to reach a level of theological equipment which should make them fully competent for all the demands of the ordinary village and city ministry of the Indian churches.'

It should be noted that public opinion and general educational practice are changing rapidly in regard to the use of the vernacular as the medium of instruction. We have al-

¹ *Interim Report on the N.C.C. Survey of Theological Education*, p. 9.

ready pointed out that the Sargent Report on *Post War Educational Development* assumes that instruction in all High Schools will be given in the mother tongue. In many provinces of India this is already the normal practice, and the use of the vernacular in high schools has steadily increased in recent years. There is one vernacular university, the Osmania University in Hyderabad, which uses Urdu as the medium of instruction. It is probable that there will be an increasing use of the languages of the country in higher education, which will help to abolish the lingering disdain with which vernacular teaching is still regarded in some quarters. The standard of vernacular knowledge and competence is rising steadily in high schools and colleges and this fact will tend increasingly to reduce the difficulties of its use in theological training.

(ii) The greatest practical difficulty at present is the lack of theological text-books. Mr. Basil Mathews quotes one authority as saying that 'books in India in the vernaculars are such as would not tempt one to read even on a desert island'.¹ However true this may have been some years ago, it is happily untrue today. There has been a great improvement in the quality and attractiveness of vernacular Christian literature in recent years. But the advance in general literature and in books of a lighter devotional type has not been matched by any marked improvement in the number and quality of theological books. The bankruptcy of theological literature suitable for use as text-books is common to every language area and is a very serious obstacle to the development of vernacular theological training. For work of the quality which it is hoped will develop in the theological schools, it is essential that the students should possess sufficient knowledge of English to give them profitable access to theological books in that language. It is proposed that lectures should be given in the mother tongue, and that the students should do much of their reading in English and their expression—in speech and writing—in their own language. This presupposes two things : a high measure of linguistic competence

¹ *Forerunners of a New Age*, p. 79.

on the part of the teaching staff and a good working knowledge of English as a reading language on the part of the students. In both these directions there is leeway to be made up in some areas; but it will be made up most quickly in the actual practice of teaching and learning. *Solvitur ambulando* is the only possible method of address to many of the present problems of the theological school. They will not be resolved by academic debate but by steady application in practical work. This applies not only to vernacular teaching and study, but to the production of text-books. When more advanced teaching in the vernaculars is developed, under conditions which give the teacher opportunity to acquire a specialised knowledge of his subject, we shall have in our theological schools a *corps* of men who will be equipped to furnish the necessary text-books for vernacular theological study.

(iii) An argument which is sometimes advanced against any proposal for the vigorous development of vernacular theological training of a high level is (a) that it will undermine and render obsolete the present work of the colleges teaching in English, and (b) that the all-India colleges are a valuable corrective to the tendency to provincialism in the Church, which will develop unchecked among the clergy if the policy of 'vernacularization' is pursued to its logical conclusion.

It should be said at once that the N.C.C. Committee on theological education recognises that 'for a long period theological training of the college grade in English will be needed in India;' and, later in this chapter, we shall present the committee's recommendations for the strengthening of collegiate education.

The policy proposed in this report does, however, deliberately aim at a standard of training in the vernacular which, though different in character, shall not be inferior in quality to that offered by the colleges; and it is obvious that this raises, on a long view, the question of the future of the present collegiate system.

The point at which the Church in India will be in a

¹ *Interim Report*, p. 7.

position to provide all its basic theological training in the languages of the country no one can, at present, foresee; and whether, when it reaches that point, it will desire to make fundamental changes in the present system of training in English, it is impossible to say. The Roman Catholic Church has never abandoned Latin as the main medium of theological instruction, and its seminaries in India use Latin text-books for most of the philosophical and theological courses given to candidates for the priesthood. The value of a common ecclesiastical language as a safeguard against a narrow nationalism or provincialism within the Church is obvious. The Reformed churches of the west have, however, followed the general practice of training the ministry in the vernaculars, with the supplementary, though steadily decreasing, use of Latin. The problem of the non-Roman churches in India regarding the use of English is in some respects analogous to that which has, in the past, confronted the Church in the west.

How a solution will be found on the larger issue it is not the business of this report to discuss. In theological education, which is our direct concern, two things are clear:—

(i) Training of the college grade using English as the medium of instruction has an essential place in the plan which is here unfolded. The facilities which these institutions may, in the future, be able to offer for advanced study and research will be increasingly needed in the Church in India, and will be an indispensable element in the development of vernacular training, as the means of equipping teachers of theology for the regional schools.

(ii) The determinative facts of the present situation in respect of vernacular education are that the majority of ministers are trained in the vernaculars in the provincial schools, and that until the quality of vernacular theological training is improved the Church will suffer grievous weakness.

The plan which is here suggested is based on the conviction that there should be an immediate, united and resolute effort to raise the efficiency of teaching in the languages of the country and to provide for the supplementary use of English as a reading language by the students.

The establishment of really efficient regional schools and their increasing use by the churches for the training of the ministry will probably result eventually in the modification of the present collegiate system. We are dealing with a living, growing organism, and life and growth inevitably involve change. This is not something to be afraid of, but rather to be thankful for.

The danger of an accentuated provincialism, as one result of the development and increasing use of regional schools, must not be disregarded. Much will depend on the outlook of teachers and the catholic quality of their teaching; but it may be desirable to plan for the establishment of inter-provincial relations between regional schools. The fact that emphasis is being laid on a working knowledge of English by all students in these institutions should enable the students to enjoy a wider range of interests than is at present possible in most provincial institutions, and should facilitate their participation in conferences of the Student Christian Movement and in other all-India activities.

(d) *The Theological School Curriculum.*—The purpose of the theological school is to train men for the work of the ordained ministry. It is desirable that, as a general rule, its work should be limited to this one task and should not be complicated by the addition of other forms of training which can be better given in Bible schools or theological colleges. The ideal is that 'theological schools should attempt to do one work and one work only, and to do it thoroughly well.' It is not our purpose here to attempt to outline an ideal curriculum. Those institutions which seek affiliation with Serampore for the L.Th. (Anglo-vernacular) course will, of necessity, follow the syllabus of studies prescribed by the Serampore Senate, which leaves room for a certain flexibility in the curriculum followed by any given institution.² In every case the determination of the details of the curriculum should clearly be a joint undertaking of the teaching staff of each institution and be carried out in consultation with

¹ *Interim Report*, p. 9.

² The Regulations prescribed by Serampore are printed as an appendix to this Report.

the responsible representatives of the churches which the institution serves. In this report we shall confine comment to certain principles which should be carefully weighed in the planning of a course of study for ordinands in regional schools of the type suggested in this plan. This matter was not dealt with by the meeting of the N.C.C. Committee on Theological Education, which received the regional survey reports, and finds no place in the co-ordinated findings printed in the *Interim Report*. It is, however, of such central importance that it was considered desirable to elicit by correspondence the views of the members of the Committee and of the Principals and members of staff of all the theological colleges and schools. The comments which are here offered are based mainly upon the results of this extensive correspondence.

(i) *The question of emphasis*.—A few years ago Professor John Baillie of Edinburgh contributed an important article to *The International Review of Missions*¹ on 'The Theological Course as a Preparation for the Missionary', in which he pointed out that theological training may be of two kinds, 'corresponding roughly to the two kinds of education that are in competition with one another in modern schools and universities generally, and which we may speak of as the cultural and the vocational—though the terms are not very accurate or very suitable. All modern institutions are influenced to some extent by both ideals, but each is constantly struggling for the mastery over the other, and the warfare between them is often bitter and is hitherto for the most part unresolved.' Dr. Baillie referred to his own training for the ministry in Scotland, in which 'the hard work of the four years' theological course, which followed the four years' course in arts, was divided into four parts—doctrine, church history, Old Testament study and New Testament study. We also had some training in the duties of the pastoral office, in sermon preparation, in the conduct of public worship and in public speaking, but these were regarded as 'extras' and we were inclined not to take them too seriously. . . . When I

¹ *I.R.M.* (October 1939), pp. 535-48.

finished my eight years' training', he added, 'and proceeded to licence, I think I had as little idea how to conduct a burial service or how to administer comfort to a stricken home as had my brother (who had just finished his long and arduous medical course in the same university) how to treat a child who had contracted measles.'

There has been some modification of the theological course in Edinburgh since Dr. Baillie was a student, but the main emphasis is still upon 'the four great disciplines', and while he now thinks that the Scottish system is 'too rigidly traditional', he believes its emphasis to be fundamentally right and that it produces the best results. 'The justification of it is that the kind of knowledge we give our students is the kind of knowledge which they will never acquire if they do not acquire it at this early stage, whereas most of the kinds of knowledge which we fail to give them and especially the training in the ἐπιστήμη of their vocation are kinds of knowledge which they can acquire after leaving college.'

Theological education in India has not escaped this competition of claims between the cultural and the practical sides of ministerial training, nor can it be said that the tension has been completely resolved. But correspondence on the subject of the curriculum indicates that there is very general agreement on two points: (i) that the theological school should aim directly and explicitly at the training of men for the work of the ordained ministry, and (lest this should be regarded as mere question-begging) let it be added (ii) that effective training for the ministry can best be achieved by a curriculum which is built around a solid core of biblical study and theological διδασχὴ of the kind emphasised by Dr. Baillie.

In practice, however, many institutions find themselves faced with a demand for the inclusion of more and more 'vocational' subjects in their courses of training. So many and diverse are the needs of the Church in India for practical service that there is almost continuous pressure upon institutions so to adapt their training that the pastor, when he emerges from the theological school, will not only be competent in the cure of souls but will also be a kind of universal

handy-man. In the conditions of this country, the possession of practical knowledge and ability in the fields of education, agriculture, hygiene, etc., may be of great value to a minister; and in a rapidly changing society, some understanding of social ethics may be regarded as almost indispensable; but where institutions have yielded too readily to the demand for the inclusion of new subjects they have often found themselves in difficulties with a sprawling and unmanageable curriculum, which neither staff nor students have the time or the strength to cover adequately, and in which marginal subjects, which exact a less rigorous discipline, tend to reduce the essential core of biblical and theological study.

It is expected that most institutions of this grade will provide a three-year course, though, where it can be arranged a four-year course is desirable. The idea that a student can learn in three or four years all the theology that he needs to know must obviously be ruled out. Still less is it possible for him to become a sort of omnicompetent expert. 'The desire of enthusiasts for this or that good cause or subject of study must not be allowed to convert an ordered scheme of study into a superficial attempt to teach something about everything which a clergyman ought to know'.¹ The first essential is that the ordinand should know personally and see for himself the reality and power of the Gospel of God, and that hand in hand with this insight into divine truth there should be a deepening consecration of his whole life to the divine service. 'It is these two principles—a sound education in theology and a genuine consecration of life—that need to govern all the reforms that are to be undertaken in the training of candidates for the ministry'.² They should certainly govern the consideration of the claim of any subject to inclusion in the curriculum of the theological school.

(ii) *The standard of preliminary attainment.*—The nature and scope of the curriculum must to some extent be influenced by the pre-theological training of candidates, and the arrangements for their continued training after the comple-

¹ *Training for the Ministry*, p. 41.

² *Ibid.*, p. 38.

tion of their theological school course. With the after-care of students we shall deal in a later chapter. Here something must be said about the standard of preliminary training. It has already been said that theological schools should aim at achieving a minimum standard of admission equivalent to the matriculation examination of an Indian university. No student is likely to profit greatly by the kind of course envisaged for the theological schools, unless he has a good general knowledge of the text of the Bible, a working knowledge of English which will enable him to read without undue difficulty a standard theological text-book in English, and ability to express himself readily and correctly in his own language. The standard of matriculation English is so low at present that it cannot be assumed that a student who has passed that examination will have the qualifications specified above. It is therefore desirable that theological schools should conduct their own entrance examinations. It is reasonable to expect that churches will accept responsibility for such preliminary training as their candidates require to enable them to fulfil the conditions of entrance to the theological course. In some areas churches may find difficulty in arranging for this. The standards suggested are such that candidates are not likely to appear ready-made in any considerable numbers anywhere; and in some places there will be a considerable leeway in general education to be made up. This inevitably involves a period of transition which will vary in length with the state of general education in the churches concerned. In many places, it will probably be found that preliminary training can be given most easily and efficiently by the establishment of pre-theological classes in connection with the theological schools. If this method is adopted it is of great importance that the whole burden of these classes should not be thrown upon the staff which is responsible for the theological course; the necessary additional teachers should be appointed.

(iii) *The core of the curriculum.*—The primary purpose of the theological school course is not, as has already been indicated, either to provide students with facilities for the

academic study of theology or to turn them out as 'omnicompetent pre-fabricated'¹ ministers.

'What this parish needs,' said Thomas Carlyle to the new minister of Craigenputtock, 'is somebody who knows God otherwise than by hearsay'.² That is the first need of every church and parish; and it must be the first business of every theological school to turn out men 'who know God otherwise than by hearsay,' who have acquired the capacity to deepen that knowledge by study and disciplined devotion, and who because they themselves stand 'under the Word of God, who is speaking to them in Bible and in Sacrament and in other ways' can lead their people to the holy place and commend the Gospel to all sorts and conditions of men.

¹ This phrase is borrowed from a witty parody on the Major-General's song in *The Pirates of Penzance*, which was printed in the *Lahore Diocesan Magazine* of October, 1944, and is reproduced with the Editor's permission.

THE ULTRA-MODERN MINISTER

(Inspired by 'Urbanus' and with apologies to W. S. Gilbert and to the Commission on Training for the Ministry.)

I am an omnicompetent prefabricated minister,
My versatile dexterity is positively sinister.
Commissions on the Ministry embellished my vocation,
By the potentialities of modern education.
To obviate 'square pegginess' in occupations clerical
For orifices circular, you'll find me wholly spherical;
No modern technicalities for me can hold a mystery,
From puppetry to gardening, or metal work to history.
At singlestick or volley-ball, I'm cool as any icicle,
But very hot on lino-cuts or mending up a bicycle.
My universal chumminess is readily approachable,
And dancing (folk or ballroom) is completely irapproachable.
No art or science known to man I fail to show my skill in;
I dose my confirmation class with home-made penicillin.
I visit in an aeroplane and find my congregation
By electrically operated radiolocation.
In spite of all my knowledge of the realms of high technology
I can, if need require, descend to pastoral theology.
But in manifold activities, or dexterous, or sinister,
I am the very model of the ultra-modern minister.

² Quoted by Professor Baillie in the article mentioned above.

On its intellectual side, the aim of a theological course is to acquaint the student with the technique of study in the main branches of theology, and to supply him with the implements by the help of which he will be able to study independently himself for the rest of his life.

Bible Study.—The Tambaram 'Findings' on the training of the indigenous ministry recommend as the first item in the curriculum 'a thorough knowledge of the Bible, both general and special', and there is universal agreement that the basis of any theological course must be Biblical. The 'special' knowledge of the Bible implies introductory, exegetical and critical study. But the main purpose must be the understanding of the text of the Bible itself as the message of God to men. Certain books should be taken as set books for detailed study; and these should be chosen as far as possible from all the main sections of the Bible. In addition, it is regarded as desirable that, during the three years, the students should be required to take an examination on the Bible as a whole, the greater part of the work of preparation being done by the student himself privately and the programme of lectures not being so overcrowded as to make this impossible.

Linguistic Study.—There is a sharp division of opinion on the advisability of providing for the study of the Biblical languages in the theological school curriculum. From one side a strong plea is entered for the study of Greek by all those who are able to profit by it. It is pointed out that many students, who are not at all brilliant in other respects, show remarkable linguistic ability; and that where there is any capacity for languages at all, linguistic study provides an invaluable training in accuracy and attention to detail—matters which are unhappily very much neglected in the ordinary school courses. On the other side, it is argued that only a very few Indian ministers, even among those who take the B.D. course, ever acquire enough Greek to make this a really effective channel for enriching their teaching. For most of them it involves so much time devoted to the details of grammar and syntax, and so little power to grasp the real beauty of Greek as a vehicle of thought, that it is unwise to admit it (or Hebrew) to the curriculum.

It would certainly be unwise to make the study of Biblical languages compulsory, and it would not be desirable that students with no marked linguistic capacity should be encouraged to pursue such study optionally. But it would be equally unwise to close the door firmly against the study of either Greek or Hebrew in the theological schools. Here, it is to be hoped, as the standard of vernacular training rises, will be found the men who possess the power to express themselves theologically in the mother tongue, and amongst whom will be found those whose competence in their own language will qualify them to engage in such work as Bible translation and the production of commentaries and other vernacular theological literature. To cut them all off from the possibility of acquiring the essential groundwork of linguistic knowledge may be to render a distinct disservice to them and to the Church of the future. Thus, while the danger of encouraging in linguistic study those whose efforts will result only in uninspiring and unprofitable labour should be watched, the door should be kept open for those who can profit by such study.

There is no division of opinion on the importance of a definite place in the curriculum for the study of the vernacular of the area in which each school is situated. There is agreement that the vernacular courses should have two distinct aims:—

(a) First, that the student should have a good general knowledge of the literature—religious and general, classical and modern—of his own vernacular. For this purpose the syllabus will have to be planned on lines very different from those of the usual university and school courses. As the texts are scattered through many volumes, it will probably be necessary to publish special texts and anthologies for the use of theological students.

(b) The second aim is that the student should be able readily to express in his own language any idea with which he is familiar in English. As the proposal is that most of the lecturing in the school should be in the vernacular, though many of the text-books will be in English, the process of education in the theological use of the languages of India will be going

on all the time. But this process will have to be supplemented by regular expression work, such as the writing of essays, and this will be of little value unless there is a tutorial system developed, under which a member of the staff sits with every student and goes through his written work with him. The value of this for student and tutor alike can hardly be over-estimated. The inclusion of exercises in translation is suggested as a means of discovering talent and developing latent capacities in this difficult art.

Few things are more urgent or important in the Church in India than a re-examination of the meaning of vernacular theological terms in common use, and the attempt to build up vocabularies which represent with relative accuracy the meaning of Biblical terms.

Church History.—The Lindsay Commission recommended that history should be given the central place in the curriculum of the Christian colleges in India,¹ and gave two main reasons for doing so :—

(a) First that the view that all religions are the same and that everything in Christianity is already contained in Hinduism depends in the last resort on an entire failure to understand the significance of an historical religion.

(b) Secondly, because of the danger of the power in the modern world of the doctrines of historical materialism and scientific determinism, which attempt to treat history on the model of the abstract sciences and thereby pervert the true nature of historical study by ignoring the significance of individuals and of personality.

The Anglican report on Training for the Ministry² lays special emphasis on the importance of Church History in the theological course and suggests that 'the purpose of an ordinand's course of study (apart from those elements of his training which are in the narrower sense practical) is to enable him to understand the growth of the Church of God in the Old and New Testaments and in subsequent history : to understand the principles and the application of its theology and of its main

¹ See *Report of the Commission on Christian Higher Education in India*, pp. 148-52.

² *op. cit.*, pp. 84-7.

types of worship; and to make these studies a part of himself so that he can use them effectively and persuasively in his contemporary situation as a preacher and teacher.'

Professor John Foster in his book, *Then and Now*, reinforces with vivid illustrations the argument that 'the whole of theological study might come to a new relevance, not by addition of new subjects to an already overburdened curriculum, but by the addition to every subject of a background—that background the living Church stretching down through the centuries and reaching out to a needy world.'¹

Yet Church History is the part of theology in which the Church in India is weakest. 'Most students', writes an experienced theological teacher, 'are ignorant of world history and they have very little sense of a divine plan working itself out through the centuries and are entirely innocent of any understanding of the method of historical study or the weighing of historical evidence'. A Serampore examiner writes: 'My own experience as an examiner is that in most of the colleges too much time is given to ancient controversies (Eutychianism, for example, and too little to recent trends of theological thought. If Church History is brought down to date and related to the Indian Church, that will be valuable.'

It is of the highest importance that Church History should receive special attention in the curriculum of theological schools, and should be taught with real competence and insight. The dearth of books on the history of the Church in India is a heavy handicap to students. We still await a good, comprehensive history of the Church in this country. The teaching of Church History in the theological course should be related to the story of the Indian Church and the teaching of other subjects should, as far as possible, be presented in an historical setting. It is suggested that every student should be required to do a piece of research or special study in the history of the Church in his own area.

Christian Theology.—'According to the mediaeval tradition, the tradition of St. Thomas, which is still accepted by the Roman Church, there are two ways of studying the pro-

¹ Foster, *Then and Now*, pp. 139-40.

blems of religion: the way of philosophy and the way of theology, or the way of natural theology and the way of revealed theology—we can express it either way. I would venture to say, however, that this distinction has now long ago been transcended and left behind by the onward movement of theological reflection. I think it is now believed by a large majority of theologians within the non-Roman churches that God can only be found in His revelation, and that there is therefore no “scientific” means of investigating the problems of religion apart from the insight of religious faith itself . . . As well, we would say, might a man attempt to understand the history of music, who himself had no ear for music, as attempt to write a history of religion if he had himself no inside acquaintance with the reality of that which he was professing to describe?” There is agreement that the teaching of theology in the theological school should be mainly Biblical—the systematic expression of Biblical truth in relation to the needs and experiences of men. It is, however, impossible to separate doctrine from its great historical expressions, and with the chief of these the students should become familiar. The working out of doctrine should always be done in closest relation to the Church in India and its needs; but this can only be achieved by the Christian understanding of Indian situations, and not by any direct borrowing of either words or ideas from non-Christian systems of thought. The importance of moral theology should not be overlooked. If students are to learn to give wise guidance on the many practical moral issues which will confront them in their pastoral ministry, their judgment must be informed by such a grasp of principle as will save them from superficiality.

There is some difference of opinion on the point at which systematic instruction in Christian doctrine should begin in the school course. Some maintain that it is best that this should be taken up only from the second year. They believe that the groundwork of Biblical knowledge should be laid first, and that the students’ knowledge of English must, in many cases, be improved by a year’s study before they are required

¹ John Baillie, *op. cit.*, I.R.M.

to study English theological text-books in detail. From the other side it is contended that the field to be covered is so large that a beginning should be made at once, and the suggestion is made that even in the first year attention should be given to an introduction to theology, possibly based on simple exegesis of the oecumenic creeds, showing their relation to the Bible and to Christian experience.

Almost all correspondents agreed that for general doctrinal study students of different churches can work together. But there are some who have doubts as to the extent to which this can be done without the danger of creating 'apostles of an undogmatic Christianity'. Dogma is the life-blood of devotion, and there will clearly be need in any co-operative institution for some denominational instruction which will relate the students closely to that part of the Church which they are directly to serve. The extent to which in general doctrinal study all students can work together must be determined by the schools themselves and their supporting bodies, according to the circumstances of each case.

Similarly, the question as to the point at which systematic theology should be begun must be decided according to the capacities of the students in each institution and the general structure of the curriculum.

Non-Christian Religions.—'This is one of the weakest spots in the knowledge of the Indian theological student. He will write far more intelligently on Apollinarianism than about the Arya Samaj or the Gita, and the Koran, as a rule, he knows nothing about at all'. This is the comment of an experienced Serampore examiner on this subject. It is admittedly a most difficult subject to teach. Most courses upon it suffer by trying to include too much; and the student does not gain much by a superficial survey of a number of religions, with the real genius of which he never comes to grips. For the most part, text-books and anthologies still have to be written. The aim of the course on non-Christian religions is two-fold :

- (a) To acquaint the student with the actual text of the great classics—the *Rig Veda*, the *Gita*, the *Koran*, etc., and
- (b) By a study of the modern expression of Hindu and

Muslim thought, to help him to understand what these religions mean to those who profess them to-day.

A course on primitive religion is regarded by many as of even greater importance than the study of the classical traditions in Indian religion. It should be linked with practical work—an actual study of religious ideas and practices in the contemporary Indian village.

It is also suggested that a theological student in India to-day should have some acquaintance with the doctrines of communism and contemporary secular faiths.

Pastoralia (including Preaching).—This is a subject which cannot be adequately taught in theory. If studied in isolation from practical work it is very barren. But if preaching classes and the study of pastoral work are carried on in close relation to the work of the students in villages and congregations near the school, a great deal that is indispensable can be easily learnt. This work can also be linked up with vacation experience, and needs close co-operation with the churches which send students for training. Leaders of these churches might profitably be encouraged to visit the schools regularly.

Worship.—Training in the spirit and practice of worship should be the very foundation of the whole theological course. One theological teacher remarks that 'this is probably the one subject where Indian theological study is badly behind the main stream in other lands'. Some study of the great liturgies of the Church is essential—particularly the worship of the great classical period which produced the liturgies of East and West when Christendom was still undivided.

One correspondent enters the plea: 'Don't overdo liturgiology. "Free" worship may have its defects, but at its best it makes for present, living spontaneity.' In an interdenominational institution the study and practice of worship should be greatly enriched by the contributions of different traditions. The difficulties of training students in worship in a union school must not be underestimated. In most cases it will be possible to link formal instruction with practice in the corporate worship of the school. But it will also be necessary, if co-operation is to be comprehensive, to allow for the maintenance of strictly denominational worship by co-operating

churches which desire it. Here again is an issue which must be settled 'internally' according to the circumstances of each case.

Hours of Lecturing.—There is agreement that the above subjects represent the core of the curriculum and that provision should be made for their study by all students. In general, the weakness of schools of this grade in the past has been that there has been far too much lecturing. The result has been that lecturers have been content with a High School rather than a College standard of work and the students have had too little time for private reading and expression work. This condition has often been imposed upon the teachers by the inability of students to use time for private study profitably. But if the standard of training is to rise, it is imperative that the lecture method, in the crude and continuous form in which it has so often dominated the work of these institutions, must increasingly be replaced by methods which make greater demands upon the initiative of the student.

There has been some dissent from the proposal that 'it should be an absolute rule of each school that no student in any circumstances has more than fifteen hours of lectures a week, a maximum either of three periods of one hour, or four periods of three-quarters of an hour a day'. But there is unanimous agreement that this is the ideal to be aimed at and that it should be the purpose of every school to achieve it. One school reports that it has reduced its hours of teaching to fifteen and still suffers from a sense of overcrowding.

In the preparation of the lecture time-table, it is essential that ample time should be left for and careful thought given to the planning of corporate worship. If a maximum of fifteen hours class-room teaching per week is to become the rule of the average theological school, this sets a definite limit to the number of subjects which can be taught, but is calculated to promote thoroughness and care in the study of the subjects which are taught.

Marginal Subjects.—There are obviously many other subjects which can be taught, as optional subjects, if time and strength allow :—

Psychology is of value, if well taught. Where, however, the requirement is made that all students must have had Teacher's Training, not much, as a rule, needs to be added in the theological school.

Religious Education.—Here also a knowledge of the general principles and methods of education such as is acquired in a Teacher Training course will be of value. But it may need to be supplemented by a specific course in 'religious' education in which the Biblical and theological knowledge acquired in the theological school are related to the practical tasks of Christian nurture in Sunday Schools, Bible Classes and other Church activities.

Classical languages of India.—The value to the student of theology of a knowledge of one of the classical languages of India does not need to be argued. There may be, in some institutions, students who have studied Sanscrit, or Arabic, or Persian and show an aptitude for such study. There may be others who possess exceptional linguistic ability, for whom the study of a classical language would be of value. Theological schools should bear in mind the need for developing such gifts and be ready to offer facilities for linguistic study to those who show real promise in this direction.

Accounts, Business and Law.—It is essential that every ordained minister should understand the principles of book-keeping and business method. But it is felt by many that these are much better learnt by apprenticeship to an experienced minister or a brief period in an efficient mission office than by abstract teaching in the class-room. Others maintain that the experienced minister and the efficient office often do not exist in the places to which a young man is sent to work; that instruction in the school does not take much time and should be given. Schools must decide for themselves whether conditions in their areas justify the inclusion of this subject in the syllabus.

The same thing might be written about a number of other marginal subjects, and in every case decision must be made in relation to local needs and to the fundamental necessity of avoiding an overcrowded course. 'The thorough training in "a theological vision of human life and the relevance to it of

the Christian Gospel" must not be interrupted or overlaid by requiring men to busy themselves with the acquisition of knowledge about the machinery of their vocation at the expense of thinking out and understanding the nature of the message they are to give.¹

In Conclusion.—It must be emphasised that no theoretical working out of a syllabus, however perfect, is the least use, unless it is based on close personal fellowship between teachers and students, and above all in the fellowship of worship and common service.

(e) *The Training of Wives.*—The National Christian Council Committee on Theological Education has strongly urged upon the churches the need to emphasise the character and sense of vocation necessary for the wives of ministers. It is of the highest importance that, in the selection of candidates for training in theological schools, close attention should be paid by selecting bodies to the character and attainment of the wife of each married candidate. Enquiry should be made as to her previous education and her ability to pursue a course of training, as well as to such matters as the size of her family and the financial commitments of the candidate and his wife to other members of the family. Where such enquiries are not made, students are sometimes admitted to training whose study is seriously impeded and whose future work is likely to be prejudiced by an unsuitable wife or by heavy family responsibilities.

Students' wives should be expected to pursue a course of training while their husbands are taking the theological course. The details of such training need not be discussed here, but attention may be drawn to the course outlined in the Bombay regional report, and to the recommendations which appear in most of the other regional reports. It has already been emphasised that the importance of the task of training wives should be recognised by the appointment of full-time women teachers to institutions in which there are married students.

(f) *Detailed Recommendations for each language area.*—The details of such a complex undertaking as the establishment

¹ *Training for the Ministry*, pp. 55-6.

of a union theological school in every main language area cannot be determined by the decree of any central committee. The central committee possesses no authority to issue decrees since its position is advisory; and the only possible approach to effective co-operative effort in regional theological schools is by local negotiation between all the churches, missions and institutions directly concerned. It is essential to the execution of the plan that in every language area such consultation be begun immediately. In several areas negotiations have been pursued since the publication of the regional reports and the *interim* all-India report, and, in one or two cases, encouraging progress has been made. Where consultative committees have not yet been established the Provincial Christian Councils should take the initiative in setting them up, taking due care to ensure that they are in each case fully representative of all the interests concerned.

The following brief recommendations of the N.C.C. Committee on Theological Education should be considered in each area in relation to the reports of the regional commissions, and supplemented by the greater detail which these reports present on their respective areas :—

(i) *Bengali* : The Committee recommended that an early beginning be made in co-operative theological training and suggested Ranaghat 'at least temporarily' as the centre for the union school. Progress has been made with the general plans for the school, though the question of its location is still under discussion. It is hoped (at the time of writing) that the plan may be in operation in 1945.

(ii) *Gujarati* : It is recommended that the Gujarat United School of Theology be recognised as the regional school for the Gujarati area; that it be raised to full theological school status; and that the Church of India, Burma and Ceylon be invited to co-operate in providing a member of staff.

Steps are already being taken by the school authorities to carry out each of these recommendations.

(iii) *Hindi* : The Committee considered the question as to whether the widely-scattered Hindi-speaking area should have one school or two. It decided to recommend (a) that

special provision be made for the areas where the problem of tribal dialects arises and (b) that the Union Theological Seminary, Indore, be recognised as the regional school for the rest of the Hindi-speaking country.

In order that it may conform to the standards suggested for theological schools, the committee advised that Indore should not attempt to combine Bible School work with the training of ordinands. It is also necessary that the staff should be strengthened and that efforts be made to extend the basis of co-operation.

(iv) *Hindi (Oraon, Mundari, etc.)* : It was recommended that co-operation between the Gossner Evangelical Lutheran Church and the Church of India, Burma and Ceylon should be attempted on a federal basis, Hindi being used as the common language, but languages in use among the people being given due recognition.

(v) *Kanarese* : The Committee 'warmly approved' the recommendation that Tumkur Union Kanarese Seminary be raised from bible school to theological school level and developed as the regional school for the Kanarese area; it recognised that in the circumstances which exist in this region, the school will have to continue for some time to combine bible school work with that of the theological school; and it expressed the hope that the Basel Mission will give favourable consideration to the possibility of co-operation in the Tumkur School.

(vi) *Malayalam* : The Committee commended warmly the experiment in comprehensive co-operation begun in Trivandrum in 1943, whereby the London Missionary Society, the Basel Mission, the Mar Thoma Syrian Church and the Church of India, Burma and Ceylon share in a Union School.

The Committee called the attention of the school authorities to the following points :—

(a) That the school is likely to become more permanently established if more adequate provision is made for the training of Anglican and Mar Thoma students in their own traditions of worship and theology.

(b) That it strongly recommends that only one level of training be attempted, and that the present 'diploma course' be transferred to another centre.

(c) That the door should be kept open for the possible future co-operation of the Jacobite Syrian Church, and that with this in view the Council of the Seminary be asked to consider the reconstitution of the School on the miniature university plan (i.e. Selly Oak or Montreal plan).

(d) That the question raised in the regional report regarding the final location of the School should be carefully considered.

(vii) *Marathi* : The Committee expressed its concurrence with the opinion of the regional commission that there should be a single, strong theological school for the whole area. It was 'inclined to regard' Nasik as a more desirable centre than Poona for such a school, if adequate provision could be made there for non-Anglican as well as for Anglican types of worship.

(viii) *Oriya* : The Committee supported the proposal that the Christian Training College at Cuttack should become the recognised centre for the regional theological school, and suggested that the Lutheran Church be invited to co-operate on a federal basis, retaining Kotapad as a Bible school.

(ix) *Santali* : The Committee expressed the opinion that until the level of general education in the Santal Christian community is raised, the development of an adequate Santal ministry will be impossible, and recommended that steps be taken at once to provide more scholarships in Christian high schools and colleges for promising Santal boys.

Special emphasis was laid upon the following recommendations in the regional report :—

(a) That a Union Bible School be opened in or near Dumka, in temporary quarters, on an experimental basis.

(b) That as soon as the experiment is adjudged a success and the qualifications of candidates warrant it, the school be raised to theological school status and permanent quarters secured.

The Committee recognised the dangers of the isolation of Christians in aboriginal areas from the larger life of the Church in India, and recommended that, as better educated Santali candidates for the ministry become available, those who may profit by collegiate education should be sent to one of the theological colleges for training.

(x) *Tamil* : The Committee strongly supported the view that there should be one strong Union Theological School for the whole Tamil region and recommended that the Madras Representative Christian Council should set up a committee to study the question in detail and devise ways and means of giving early effect to this plan.

A committee has been set up and negotiations are in progress.

(xi) *Telugu* : The Committee gave its strong support to the proposal of the regional commission that there should be one theological school, situated near Bezwada, and organised on a co-operative basis. It urged that this proposal be considered afresh by all the churches in the Telugu country, and that no steps should be taken by any church in making new plans which would in any way prejudice or hinder the establishment of a fully co-operative regional school.

The Committee further asked the South India United Church and the Methodist Churches to investigate, before proceeding with separate plans, the possibility of establishing a union institution situated near Bezwada and associated, on a federal basis, with the proposed Baptist institution; and asked the Church of India, Burma and Ceylon and the Andhra Evangelical Lutheran Church to consider the possibility of removing their institutions to the same place and entering into federal association with the other institutions.

(xii) *Urdu* : The Committee expressed the opinion that the ideal for the Urdu-speaking areas is *one* theological school, planned on a wide basis of co-operation and situated in a central position; it took note of the obstacles to the immediate realisation of this ideal and recommended :—

(a) That the institutions at Bareilly, Khatauli and Saharapur be strengthened to bring their work into line with the standards laid down for theological schools.

(b) That the authorities of Daska Divinity School consider seriously the possibility of co-operation with Gujranwala or Saharanpur.

(c) That the ideal of comprehensive co-operation be kept constantly before the churches and institutions in the Urdu-speaking areas, and that strenuous efforts be made to bring this ideal into effect as soon as its realisation is practicable.

(xiii) *Special Areas : Assam.* The Committee drew special attention to the recommendation of the regional conference that the churches concerned consider the possibility of combining in one place the work now done at Jorhat and Cherrapoonji, and the pooling of their resources in a single regional school.

It was recognised that in the special conditions of Assam, English is the only possible common language, and that it must be used as the medium of instruction in a union school in this region.

Burma. The Committee drew the attention of the Burma Committee to the general principles laid down for theological schools and requested that consideration be given to their application in the work of theological training in post-war Burma.

2. THEOLOGICAL COLLEGES.

In any plan for theological education in India the theological colleges, teaching in the English language, must occupy an important place. Under present conditions their work is indispensable. There are, at present, five colleges preparing students for the B.D. degree or for equivalent or similar examinations.

1. Bishop's College, Calcutta (temporarily at Khatauli).
2. Leonard Theological College, Jubbulpore.
3. Luthergeri Theological Seminary, Rajahmundry.
4. Serampore College, Serampore (temporarily at Chandernagore).
5. United Theological College, Bangalore.

The N.C.C. Committee on Theological Education does not favour any increase, at present, of the number of institutions

of this type in India,¹ but has reaffirmed its opinion that the work of the existing colleges should be conducted on a co-operative basis. The full application of the principle of joint planning is calculated greatly to increase the effectiveness of their present work and to enlarge its scope.

The following general recommendations, applicable to all colleges, are made :—

(a) That, in order to maintain a high standard of work, the *minimum* qualification in English for admission to these colleges should be the Intermediate examination or its equivalent.

(b) That the governing bodies of the colleges should be in India and not in the west and should have full powers.

(c) That co-operating churches and missions should be requested to make their contributions to the support of the colleges in cash, the choice of members of staff being made by the college councils and not by supporting churches or missions.

The following detailed recommendations are also made in respect of each institution :—

(a) *Bishop's College* : It is recognised that for some time this institution will continue as the All-India College of the Church of India, Burma and Ceylon. The Committee recommends, however, that steps be taken by the authorities of Bishop's College to enter into co-operative relations of a federal type with Serampore, if Bishop's College returns to Calcutta, or with the nearest theological college, if it moves to another part of India.

Reference has already been made to the application for the reaffiliation of the College with Serampore. This has now been formally granted.

The Committee commends the suggestion, discussed in the Bengal regional report, that funds be reserved for the establishment of a hostel at Serampore under the care of a warden-tutor appointed by the Bishop's College authorities, for students who may be sent there for advanced study and research.

¹ With the reopening of Burma, it is likely that the need will be felt for a theological college in that country.

(b) *Leonard Theological College* : The governing body of this college has already acted upon the recommendation that it should become a union institution in the full sense of the term and is taking steps to enlist the co-operation of other churches and missions in its support. The detailed recommendations of the Mid-India and Berar regional report are commended to the college authorities for their consideration.

(c) *Luthergiri Theological Seminary* : The Committee recommended to the Lutheran Churches which maintain Luthergiri that the college department should be removed to Bangalore and that co-operation, on a federal basis, with the United Theological College should be established. The Committee also regards it as desirable that the Church of India, Burma and Ceylon should enter into federal co-operation with the Bangalore College.

(d) *Serampore College* : The Committee is of opinion that churches and missions in India should regard it as a primary task to ensure to Serampore a really adequate measure of financial support. Until this is done it is not possible for the Council of the College to be transferred to India. It is recommended that churches and missions which are represented on the Council and Senate, but do not at present contribute to the college, should accept responsibility for assistance in its financial support.

The detailed recommendations of the Bengal regional report relating to the college have been forwarded to the College Council and the Senate for their consideration.

(e) *United Theological College, Bangalore* : It is recommended that the basis of co-operation at Bangalore be broadened by the co-operation, on a federal basis, of the Lutheran Churches and the Church of India, Burma and Ceylon [see (c) above].

The college authorities have already given careful consideration to the detailed recommendations of the Kanarese regional report and have prepared a memorandum on their financial implications, to which reference will be made later.

Comment in this section on the colleges has been confined almost exclusively to the large issues of co-operation, financial support, and the place of these institutions in an all-India

system of theological education, planned as a joint enterprise of the whole Church. It is not possible in a report of this type to enter into minute discussion of the internal details of the work of each college, many of which have been dealt with in the regional reports. In the important matter of the curriculum, many of the principles outlined in the section on the theological schools apply, *mutatis mutandis*, to the work of the colleges. Much of the teaching in the colleges is governed by the regulations for the B.D. examination of Serampore. A copy of these regulations is appended to this report.

The relation of the theological colleges to the regional theological schools in the total plan for theological education has already been mentioned. One of their most important functions will be to provide the opportunities for specialised study which will be essential for the training of theological teachers in the regional schools. The strengthening of the colleges, in order that they may undertake this most vital task, is an indispensable part of the plan.

3. ADVANCED STUDY.

Several of the regional reports commented on the shortage of well-equipped Indian teachers of theology; and almost all reports referred to the very serious lack of theological literature in the languages of the country. In both these directions, our present defects are largely the result of the past neglect of higher theological education, the failure to provide adequate opportunities for post-graduate study and research, and the lack of deliberate planning for the use by capable or promising students of the limited facilities which are available. Churches and missions are so pressed for men of capacity, who can assume positions of responsible leadership, that when a young minister of marked ability appears he is almost invariably snapped up for some immediate practical task which is regarded as more urgent and important than any kind of advanced study. In many cases these tasks are primarily administrative, rather than pastoral or scholarly. The historical development of devolution has resulted in a tendency in the Church to regard the work of the administrator

as more important than the pastoral and preaching offices. This tendency has not only helped to perpetuate a 'low' view of the pastoral ministry, but has also helped to impoverish theological scholarship and to deprive the Church of the kind of spiritual leadership of which it stands most urgently in need.¹ Once he is embedded in an administrative position it is often difficult to arrange for the release of a minister for a period of further study. In this way, many potential 'scholars' are denied full opportunity for the cultivation of their gifts.

The Archbishops' Report on *Training for the Ministry* refers to 'the ineluctable fact that training, if it is to be thorough, well-planned and effective, must always reckon with the post-ordination period as carefully as with the earlier stages'. This applies to the whole range of ministerial training, and is most intimately related to the internal organisation of the churches and their arrangements for the care of ordinands after training. To this we shall return in the next chapter. Careful planning for the encouragement, training and use of men with special gifts is of supreme importance, if the scheme for the development of regional theological schools is to be placed on a secure and permanent foundation. Scholarly and well-equipped nationals are very urgently needed now to help to staff these institutions, and will, we trust, be needed in increasingly large numbers in the future. Men who combine literary gifts with sound learning are also required to write the books which are so obviously lacking and so greatly needed in every language area. These are but

¹ An important article by Mr. Lesslie Newbigin in the January 1945 issue of the *International Review of Missions* calls attention to the exaltation of administrative at the expense of pastoral work. 'It is assumed' writes Mr. Newbigin, 'that the church structure which has been built up under conditions of foreign control is to be retained, but Indianised; that the key post will continue to be that of administrator; and that the office of pastor will continue to be only a lower rung on the ladder of service.'

An appropriate comment on this situation is the remark attributed to R. H. Tawney at the Jerusalem Conference in 1928 (quoted elsewhere in the same issue of the *I.R.M.*): 'What I cannot understand is why you Orientals want to go to Hell in the occidental way.'

two of the most urgent of the multitudinous tasks for which the Church in India will require men of special capacity and disciplined intellect. They cannot be produced merely by planning; but the Church is not likely to get them without it. We are in danger of allowing our latent reserves of talent to go to waste through lack of encouragement, the limited character of facilities for advanced training and the lack of imaginative planning in the use of specially gifted men in the service of the Church.

The most generous provision possible should be made for the encouragement of sustained enquiry and research, by the founding of additional scholarships for advanced theological study,¹ by the release of the right men from parochial or teaching duty for periods of special training, and by the building up of centres with a specialised staff free to devote its main energies to the needs of advanced students.

(a) *Training in the West*.—Of the considerable numbers of Indian Christian students who, in the past, have gone to the west for collegiate or professional study, relatively few have gone for specifically theological work, and of these few only a very small number are engaged in theological teaching in India. In most cases those who have had a period of theological training in Europe or America have been sent to the west by a church or mission which has desired to equip them for some special service. In some cases they have gone because of the backing of some individual missionary or influential Christian leader. Occasionally a man has gone on his own initiative and, through his ability to support himself, secure scholarships or otherwise 'earn his way', has acquired a theological training in a western country. Not all those who have returned after such training have found a place

¹ The Mackison Scholarship, recently founded in connection with Serampore College, is a hopeful development which might be greatly extended. The purpose of the scholarship is 'to enable Christians whose mother-tongue is one of the languages of India, Burma or Ceylon and who have satisfactory academic qualifications to devote themselves to research or to writing with a view to the advancement of the work of the Church in India, Burma or Ceylon'. The College has a special endowment which makes possible a basic monthly allowance of Rs. 50 to the holder of the scholarship.

in the ordained ministry of the Church in India in which they have been able to use their gifts and training happily and effectively.

The National Christian Council Committee on Theological Education is of opinion that training in the west in certain branches of theological study is of great value for selected students, and believes that definite plans should be laid both for an extension of the opportunity for such study and for the regulation of the methods by which candidates are selected and sent for study to the west.

(i) The National Christian Council should institute enquiries as to the facilities at present available to Indian students for advanced theological study in other countries. A list of institutions which are able to offer opportunities for research and advanced study to students from this country should be prepared, giving information as to the particular field in which each institution can offer specialised teaching, the conditions on which students will be received, and details of any scholarships or other means of financial assistance open to such students.

(ii) The Council should initiate consultations, through the International Missionary Council and its constituent national organisations, regarding the possibility of an extension of the facilities for overseas theological training for selected Indian students. Churches and missionary societies at work in India should be asked to consider the question of making increased financial provision for such training as increased opportunities for it open.

(iii) Students selected for training overseas should, where possible, be chosen by *church* rather than *mission* bodies, and the candidates should be willing on return to take up service in the Church in India under the conditions that the Church can offer.

(iv) Theological colleges and foundations in Europe and America should be asked normally to accept for training only those who have been nominated and recommended by a recognised church body, and to correspond regarding theological students from India with the appropriate church

authorities, either directly or through the International Missionary Council (or its constituent organisations).

(b) *Post-graduate study and research in India.*—The effort to increase opportunities for advanced theological study for Indian students in other countries should not be allowed to divert attention from the urgent need for higher theological training in India, without which the Church cannot hope to fulfil with adequacy the many tasks which confront it. The Committee on Theological Education has recorded its conviction that the development of the Church is being seriously retarded by the lack of such training and has drawn attention to the 'urgent need of provision for the following types of work' :—

(i) Post-graduate courses for those who are likely to become teachers of theology in theological schools and colleges; and facilities for training in methods of research.

(ii) The development of the study of Indian religions with a view to the more adequate interpretation of the Christian faith to the non-Christian peoples of this country.

(iii) The production of Christian literature.

(i) *The training of theological teachers.*—The Lindsay Commission, writing of the university teacher, pointed out that unless he has some time to do new work and find things out 'he is in danger of becoming a hack'. Far too much theological teaching is mere hack work, conducted by men who are so hard pressed that they have neither time nor energy for 'scholarly research and keen reflection'. The tendency toward hack work is increased by the poor average quality of the students in theological schools and by the fact that many teachers in these institutions teach a wide variety of subjects without having had the chance to acquire a specialised knowledge of any of them. We have dealt elsewhere with the need for adequate staffing and the improvement of the standards required of candidates for training. It remains to emphasise the urgent necessity for better-equipped teachers. It is clearly essential to the success of the plan for regional schools that they should be staffed by men who have themselves had specialised training in the subjects which they teach and whose keen and scholarly interest in their own field of

study will be a stimulus to the students who are under their instruction. This will involve the creation of facilities in India for the training of theological teachers in the main branches of theological study, and careful and deliberate planning, by churches and institutions, to ensure that every man who is called to teach in a theological school has had opportunity to acquire a sufficient mastery of the subject which is to be his main responsibility. It is also desirable that in addition to initial training, every teacher should have periodical opportunities for concentrated study which will help him to extend his knowledge of his own subject and of related subjects. The furlough system provides missionary members of staff with such opportunity and many of them take full advantage of it; but there is no corresponding provision either for the initial training or the subsequent refreshment of Indian theological teachers, and their work inevitably suffers in consequence.

An initial period of intensive training will be necessary if the regional schools are to be given a good start and provided with a sufficient number of qualified Indian teachers. It will also be necessary to maintain permanent facilities for higher theological study which will provide a steady and continuous stream of scholars, teachers and writers for the Church and offer the means of periodical refreshment and research to those already engaged in teaching and writing.

Serampore College offers the higher theological degrees of Bachelor of Divinity (Honours) and Doctor of Divinity, but as yet very few candidates for these degrees have appeared. It is probable that with the increase of provision for higher studies, greater use will be made of the Serampore regulations relating to advanced degrees. It is not necessary, however, and in many cases may not be desirable, that the training of theological teachers should be closely related to study for a higher degree. The main objective must be kept constantly in view and the danger that men may be deflected from it by the temptations of 'pot-hunting' must be guarded against.

The N.C.C. Committee on Theological Education has recommended, *as first steps towards the development of full provision for higher theological study in India:*

(a) That an immediate effort be made to provide, in the existing theological colleges, facilities for post-graduate study in the following subjects :

Old Testament; New Testament; Church History; Christian Theology.

(b) That the National Christian Council, in consultation with the Senate of Serampore College and with the International Missionary Council, seek to secure at once the services of four experts, chosen either from amongst those who are now in service in India, or specially recruited for this purpose from the west, who will be available for post-graduate teaching in these subjects. It is important, that the persons selected for this work should have had, or should acquire, practical experience of Christian work and a knowledge of Indian conditions; though the possibility of securing theological specialists from the west for short periods of service in India should not thereby be excluded.

(c) That the services of these experts be placed at the disposal of the Senate of Serampore College, which shall allocate them to the colleges in such manner as shall ensure the best use of their services.

(d) That churches and missions be urged to select suitable candidates for post-graduate study and to make provision for their maintenance during training.

(ii) *The study of Indian religions.*—The Henry Martyn School of Islamic Studies, begun as a joint enterprise and maintained by the co-operation of several churches and missionary societies, provides admirable facilities for the training of students in the study of Islam and for the prosecution of research in Islamics. Its work needs to be developed and extended, and churches and missions should be urged both to support it more generously and to make greater use of the facilities which it offers. The N.C.C. Committee on Theological Education has recommended that the staff should be adequate to enable the school to continue extension work in the theological colleges, and to arrange for one member of staff to do at least part-time residential work in the United Theological College, Bangalore.

There has been no corresponding development of organised

facilities for the study of other Indian religions and this is a serious deficiency in the equipment of the Church. Hindu thought, in particular, has begun in recent years to grapple more earnestly and more competently with its Christian rival, while at the same time the extent and quality of Christian research and writing on the Hindu religion has declined. There is an imperative need for organised provision for the scholarly study of Hinduism and other Indian religions such as Jainism and Sikhism, and for the training of Christian theologians and writers in methods of research in this field. The Christian Society for the Study of Hinduism has done much to stimulate interest and to provide courses of lectures for Christian workers, and its journal, *The Pilgrim*, renders a most valuable service in the publication of articles on Hindu thought and practice and of reviews of contemporary books. There is, however, an urgent need for the organisation of fuller facilities for the serious study of Hinduism and other religions, on lines similar to those developed in the Henry Martyn School of Islamic Studies.

The N.C.C. Committee on Theological Education has recommended, as *an initial step* towards this end :—

(a) That a School of Hinduism be organised, in close association with an existing Christian institution (e.g. a theological or arts college).

(b) That an effort be made to secure for its inception a staff of, at least, two full-time teachers.

(c) That the National Christian Council take early steps to enlist the help of the International Missionary Council in securing :

One missionary member of staff;

The support of one Indian member of staff;

Suitable housing accommodation for both.

The Council is also asked to take the initiative in the establishment of a Council for the organisation, maintenance and development of the School of Hinduism. The question of the relation of the proposed School to the existing Christian Society for the study of Hinduism should be fully considered.

(iii) *The need for literature.*—In almost every regional

report there are references to the very serious lack of suitable theological literature in the languages of India. This deficiency is acutely felt in every language area. Everywhere the available literature is inadequate in quantity. What is available is frequently out of date, and sometimes it is written or translated in a style which does not commend it to the theological teacher or student.

A full range of standard theological text-books is needed in each main language area, with supplementary theological literature of every kind. Translations of standard works in other languages and of the great formative Christian writings of every main period of the Church's history are also needed. There is an immense and largely untouched task of theological writing and translation to be done in every language area in India. It can only be done by a far more deliberate and consistent effort by the Church in India to cultivate theological scholarship of a high order and to give the fullest opportunity to talented men to use their special gifts fully in the service of the Church. Basic research on the theological terms in use in every language area is badly needed, and this can only be undertaken by men who are competent both theologically and linguistically.¹ This is only one of the many theological tasks which await the scholar in India, but it is one of the most important.

It is, unfortunately, not possible to produce scholars and writers by passing pious resolutions or writing frenzied appeals; but it is possible to give to such talent as does appear

¹ Too little attention has been paid to what is not only an essential basis of sound theological writing and translation but of effective preaching and accurate teaching. A very important study has recently been made of 'Christological categories in the Indian Church as compared with those of the Early Church', by the Rev. R. M. Clark of the United Church of Canada Mission in Central India. It has been written as a dissertation for a doctorate of theology in Union Theological Seminary, New York, and has not yet been published. By the courtesy of Mr. Clark, the writer of this report has been enabled to see a copy; and it is to be hoped that it will be printed and made more widely accessible, as it represents an important pioneer effort in a field of study which must increasingly be explored if the Church in India is to grow in theological stature and in accuracy of theological expression.

within the Church the best kind of training and the facilities for efficient and scholarly work.

The planning of higher theological training in India is an essential pre-requisite for the production of vernacular literature of the quality which the growing needs of the Church require, and which is indispensable to the full development of theological education in the languages in which the ministers of the Church must do their main work.

4. GENERAL FINANCIAL IMPLICATIONS OF THE PLAN.

It is clearly impossible at this stage to present a detailed estimate of the cost of the proposals outlined above or to do other than suggest in the most general terms the ways in which that cost may be met.

(a) Where the Regional Schools are concerned, if co-operation can be achieved on a broad basis in each language area, the pooling of the resources at present in use will make possible in most areas a substantial contribution to the financing of the proposed plan. The exact extent of this contribution cannot, at present, be determined; but one of the first tasks of the regional committees, proposed above, should be to work out in detail the financial implications of the proposals in each language area, to estimate how far these can be met from resources already available and the extent of the need for additional finance for capital and recurring expenditure.

(b) The proposals regarding the institutions of collegiate grade will certainly involve greatly increased expenditure. Where suggested plans for federal co-operation are accepted and carried out, limited economies may be effected by joint classes in certain subjects. But such economies will be heavily counter-balanced by the need of most institutions for a general improvement of equipment, the stabilising of finances, and the expansion of facilities for advanced study and research.

Each institution which agrees to co-operate in the plan should be asked to work out detailed estimates of the finances required to carry out the recommendations which directly concern it. The United Theological College, Bangalore, has already done so and estimates that the recommendations

involve for the College (in addition to its present resources)
 (i) a non-recurring expenditure of two lakhs of rupees and
 (ii) an endowment of two lakhs of rupees. It is necessary
 that other institutions should prepare similar estimates in
 order that a clear picture of the total financial needs of the
 colleges may be available and some 'order of priority' worked
 out in common consultation before an appeal is launched for
 increased support.

(c) The part of the plan relating to post-graduate study
 and research involves an immediate increase in specialised
 theological staff of four men for general theological subjects
 and two men for the proposed School of Hinduism. In addition
 to salaries, provision will have to be made for housing
 accommodation and for the development of libraries suitable
 for advanced work. The financial implications of these proposals
 should be worked out by the N.C.C. Committee of
 Theological Education, in consultation with the Serampore
 Senate.

(d) When detailed financial proposals covering the whole
 area of the plan have been worked out, and it is known what
 churches and missions are able and willing to do in the
 pooling of present resources, it will be necessary to launch
 a campaign to secure for the plan the support of the
 whole Church in India and of supporting missions. The
 Lindsay Commission¹ laid down certain general principles
 which should be controlling in the preparation and presentation
 of an appeal for support for Christian Higher Education.
 These principles apply equally to the task of securing support
 for theological education and, with very minor modifications,
 may be repeated here :—

(i) The appeal should include the needs of theological
 education for India as a whole, so far as with our present
 light it is possible for us to understand and state them; and
 each specific enterprise should have its place as a part of
 this single comprehensive plan.

(ii) Within the plan, place should be made for the
 presentation of the special needs of particular institutions not

¹ See *Report*, pp. 361-2.

only for the immediate present but for the future, so far as it is possible to foresee this future. It should provide not only for the necessary running expenses, but for such endowments as may be necessary to guarantee the needed continuity of policy.

(iii) In the presentation of these needs preference should be given (a) to those which minister most directly to the welfare of the whole, (b) those which in particular institutions are specially pressing. The presentation of these needs should be entrusted to the bodies most immediately concerned, but with the backing and assistance of the joint committee at the points which it has been agreed should have precedence.

It is clear that if this comprehensive plan is to be carried through successfully it will make large demands upon the Church in India and the missionary societies in the west, both for men and money. We have little doubt, however, that if there is a sufficiently widespread realisation of the pre-eminent importance of a trained ministry in the Church in India, the necessary support for a concerted and resolute attempt to place theological training on a sound and efficient basis will not be withheld. The effort must be resolute for the difficulties are great; and it must be concerted because the task of ministerial training is intimately interlocked with the whole life of the Church. Without the acceptance by the whole Church of its responsibility for the recruitment, training and maintenance of an adequate ministry, the most elaborate planning is useless. We must, therefore, turn to a consideration of the responsibility of the Church in implementing the plan.

The indigenous Church must increasingly embody the genius of its Indian heritage and adapt itself to the life and conditions of India's peoples. The ministers of the Church must be closely identified with the people to whom they minister; their manner of living should not be such as to alienate them from their fellows. At the same time they must be effective leaders of the people in all that makes for the welfare and progress of the Church and in the evangelization of non-Christians. They should be equipped, therefore, with adequate resources, spiritual, intellectual and material, to make it possible for them to set forth a truly Christian pattern of life, to which, by their example and influence, they can enable their people to attain.

Findings of a Conference on Self-Support
in the Indigenous Church, held at
Nagpur, July, 1938.

CHAPTER VIII

THE RESPONSIBILITIES OF THE CHURCH

The training of the ministry is of vital importance to the *whole* Church. Plans for the improvement of the training institutions cannot achieve their full purpose without the cordial co-operation of the authorities of the Church and the sustained support of the prayers and the gifts of the faithful. The institutions can play their part effectively only if the Church is also ready to bear its full responsibility. There are five main ways in which the effectiveness of the work of the theological schools and colleges is directly dependent upon the churches :—

- (1) For the definition of the standards which determine admission to the ministry.
- (2) For the recruitment of suitable candidates.
- (3) For the maintenance and supervision of students in training.
- (4) For the after-care and support of ministers in service.
- (5) For the adequate provision of staff and equipment in the training institutions.

1. THE DEFINITION OF STANDARDS FOR CANDIDATES FOR ORDINATION.

It is obvious that if the churches wish to have a well-equipped ministry, they must lay down the conditions on which men are to be accepted as candidates for ordination and must refuse to send for training those who do not fulfil the conditions laid down. The standards imposed by the churches must, of course, bear some relation to the conditions which exist in any given area, but the highest possible standard of spiritual and academic attainment should be the goal. There is need for close consultation on this matter between the various denominations on the one hand, and between the churches and theological institutions on the other. In order to achieve a common standard, it is desirable that each church should have a candidates' committee to deal with all questions related to the selection and testing of applicants for theological training. The chief business of such a committee, apart from the definition of general standards to be required of candidates for ordination, should be to examine every individual case, and decide whether the candidate is a fit person to be sent forward for training. His sense of vocation should be tested and confirmed by the Church, through its appointed representatives. It is also desirable that a responsible Church authority should, at an early stage, assure itself that his educational equipment, his knowledge of the Bible, and his physical fitness, justify his selection as a candidate for theological training. In every case steps should be taken to secure the testimony of those who have had the best opportunity of knowing the candidate and judging his character and capacity. A valuable means of linking the local churches with the vital task of choosing men for the work of the ministry is to be found in the practice of some churches of requiring an expression of opinion by the church courts of the parish or circuit with which the candidate has been most closely associated. 'Every possible means should be taken to impress upon those who give recommendations and testimonials that they are undertaking a serious responsibility; that casual and superficial knowledge is not enough;

that a blameless character and an interest in ecclesiastical concerns are no infallible guides to a boy's fitness for the ministry'.¹

In a number of churches all this preliminary enquiry and testing by the Church is conducted with the greatest care. But there is still a certain amount of haphazard selection of candidates for training, and considerable numbers of men appear to find their way to theological institutions who have not been carefully tested and selected by a responsible church authority. Theological schools and colleges should be able to assume that the men who come to them for training have already satisfied the churches which have sent them as to the reality of their 'call' to the ministry and their general fitness for theological training. The process of testing and sifting candidates should lie in the first instance with the Church, though it is necessary that the institutions should themselves also impose standards of admission. But it will be a very great strength to the whole work of ministerial training if all churches will accept and scrupulously discharge their responsibility in the selection of candidates, and decide in each case whether a man should be accepted, or rejected, or submitted to a further process of training and testing before he is sent to a theological school or college. 'The best training will not avail unless it can work upon the right material,' and it is the business of the churches to see that, as far as initial care in selection can ensure it, the 'right' kind of material is sent to the theological institutions.

2. THE RECRUITMENT OF SUITABLE CANDIDATES.

A separate chapter (Chapter V) has already been devoted to a discussion of the vital subject of recruitment. Here it is necessary merely to re-emphasise the fact that the responsibility for presenting the call to the ministry rests with the Church, and that any organisation of methods of recruitment must be undertaken by the Church.

If the plan for the training of the ministry is to be carried through with efficiency, it is essential that every co-operating

¹ *Training for the Ministry*, p. 25.

church should, after careful enquiry, estimate the number of ordained ministers which it will need for the adequate maintenance and development of its work over a given period (say ten years), and the rate at which candidates should be recruited and trained to meet the need. The estimate must necessarily bear some relation to the capacity of the church to maintain its ministers. When a decision has been reached as to the number of men needed, then the church should address itself with energy and directness to the task of recruiting suitable candidates. It is always difficult in discussing recruitment to hold the balance between the divine and human elements in the 'call' to the ministry. Only men who are inwardly moved by the Holy Spirit to take upon them this office and ministration can rightly offer themselves for the ministry of the Church of God. Yet it is through the Church that the call of the Holy Spirit comes to men, and it is proper and right that the Church should discharge its responsibility intelligently and seek to present by organised means—through home and school and college—as well as by direct personal appeals, the claim of the Christian ministry upon the lives of Christian men. The church which makes its needs known clearly and convincingly, and presents the work of the ministry as a call to sacrifice in a 'hard, adventurous but rewarding life' is more likely to find that God honours its prayers than if it eschews all effort either to discover its exact needs or to make them known. A policy of recruitment clearly formulated and wisely but vigorously directed by every central church authority in the country might in a few years transform the present situation in theological education.

3. THE MAINTENANCE AND SUPERVISION OF STUDENTS IN TRAINING.

The Church's responsibility for the candidate clearly does not end with his selection and recommendation to an approved institution for training. It is usual for churches or missions to provide stipends for the maintenance of students and their families during training, and it is their duty to ensure that the allowances made are adequate. The need for uniformity

in the stipends paid to students of different churches studying in a union institution should always be kept in view. It is also necessary that each church should, through some duly appointed authority, maintain personal contact with its own students while they are in training and receive annual reports upon their progress from the institutions. The Church must satisfy itself that the training given is, in every respect, adequate and of the right type. The exercise of this responsibility with wisdom and discrimination should be a great strength to the institutions in helping them to relate their work to the actual needs of the Church.

4. THE AFTER-CARE AND SUPPORT OF MINISTERS IN SERVICE.

(a) *After-care of theological students.*—The end of the course of formal theological training should not be regarded either by the student or the Church as the end of theological study. This may seem to be a platitude, but in practice many students abandon serious study as soon as they leave the theological institution, and many churches make no provision for students who have completed a course of institutional training to pursue their studies under supervision.

The Report of the Archbishops' Commission on *Training for the Ministry* of the Church of England rightly lays very great emphasis on training during the two-year period following ordination to the priesthood. 'The pre-ordination period is overcrowded and the use of the post-ordination years has not been carefully thought out in relation to previous training and to the whole work of the ministry'.

The proposals of the Commission are, of course, made in the light of the Anglican practice of ordaining men to the diaconate immediately on the completion of their formal theological training and, after a year in deacon's orders and the satisfactory completion of a priest's examination, ordaining them to the priesthood. The year of the diaconate is regarded as a period of further discipline and training. It is now recommended that closer attention be given to the first two years of the priesthood and to the provision of 'the help necessary for men who are beginning to face new and heavy responsibilities' in order to 'encourage them to pursue

ideals of study and pastoral work which may too easily be lost or dimmed, if these early years are not wisely used and controlled'.¹

The Commission has made three proposals all of which are relevant to the needs of the Church in India :

(i) That in every diocese Directors of Training should be appointed to keep in close touch with the newly ordained.

(ii) That there should be larger and more systematic provision of 'refresher' courses, clergy schools and opportunities for special study.

(iii) That every minister, at a convenient time within the first few years of priesthood, should leave his parish and spend three months in a place where his studies can be guided and supervised.

'The essential aim during a man's first three or four years in the ministry is that he should be working out in his mind as in his ministrations the application to the life around him of Christian faith and teaching. In all this he should be taught and encouraged most of all by the incumbent under whom he is working' . . . and he should also have 'the help of supervisors of "refresher" courses and of the three months course'.²

The N.C.C. Committee on Theological Education is as emphatic as the Archbishops' Commission in its judgment that it is the business of the Church to encourage young ministers to continue their studies after institutional training and to provide facilities for supervised study in the immediate post-training years. Many of the larger churches would be well-advised to appoint directors of training for this essential work; and all churches should seek to make plans, suitably adapted to their own polity and needs, to ensure that in the early years of his work every ordained minister is given direct assistance in maintaining, in new and unfamiliar circumstances, habits of study and application and a disciplined spiritual life.

(i) The Committee has commended and drawn the

¹ *Training for the Ministry*, pp. 64 ff.

² *Ibid.*, p. 68.

special attention of churches in India to the methods followed by the British Methodist Church in its Indian districts.

The Methodist system requires candidates for the ministry to undergo a period of four years' probation in practical work, after formal theological training and before ordination. During this period each probationer pursues a prescribed course of study, with (in South India) the tutorial assistance of corresponding tutors in certain subjects. (Some notes on the scheme of examinations are printed as an appendix to this chapter). He is also required to read certain books other than those prescribed as text-books for detailed study, and to present a book-list covering all his theological reading. Each probationer has to preach an annual trial sermon on which a report is made to his District Synod. Before ordination the record of each man's work is carefully reviewed and he is called upon to make an oral statement on 'his conversion, call and experience' and to undergo a *viva voce* examination 'dealing mainly with those aspects of theology which have a special bearing on his work in this country'.

This system has proved of great value (a) to the young probationary minister, in helping him to maintain the habit of study and enlarging his theological knowledge; and (b) to the Church, by providing a thorough method of testing the vocation and capacity of every man and of ensuring a uniform minimum standard of theological equipment among its ministers.

(ii) The N.C.C. Committee recommended further that churches and missions should give serious consideration to the possibility of sending students of outstanding promise, within five years of their graduation, for a further year's study and research in a theological college. Men who have discovered special interests or shown signs of possessing special gifts should be encouraged and assisted to develop them by the most generous provision possible for all kinds of advanced theological study. Unless an active policy in this direction is pursued it is difficult to see how the Church in India is to produce the scholars and teachers and writers who are so greatly needed. The endowment of scholarships

and the provision of stipends for advanced students should be strongly encouraged.

(iii) The development of our 'latent reserves of potential theologians' should not however obscure the general need of measures to maintain the mental and spiritual freshness of the rank and file of the ordained ministry. 'Spiritual and mental weariness is a great danger to the ministry, and it is for all but exceptional men the almost unavoidable result of the isolation and pre-occupation with parochial detail which are and must be the lot of many clergy.'¹ In India the dangers are accentuated for many by the loneliness and spiritual isolation of life in towns and villages where the Christian community is small or immature, where the prevailing atmosphere is unChristian, and there are few external aids to devotion or to mental activity.

Many Indian ministers experience the greatest difficulty in securing good theological books and most ministerial libraries are almost pitifully 'thin'. The need for helping ministers to acquire or, at least, to borrow books is very great, and three suggestions are offered :—

(a) Churches and missions should consider the possibility of providing annual book allowances to young ministers for a period of years after they leave a theological school or college. This is already done in a few churches and the practice might be greatly extended.

(b) Groups of ministers should themselves take the initiative in the organisation of theological lending libraries. Subsidies from church or mission funds might be offered as an incentive to such effort.

(c) The Committee of the Indian Literature Fund, administered under the general control of the National Christian Council, should consider the possibility of making grants for books for ministers—preferably in the form of subsidies for lending libraries, organised on an interdenominational basis.

In the task of helping ministers in active work to maintain freshness of mind and interest, the theological institu-

¹ *Training for the Ministry*, p. 71.

tions have a most important part to play. Wherever possible there should be opportunity and encouragement to ministers to visit theological colleges and schools, and it is recommended that the institutions should provide facilities for them to reside there for brief periods of study and reading. A few guest rooms for visitors in every theological school and college would probably be greatly appreciated and frequently used by ex-students and other ministers. The opportunity which this would give for closer contact between the students in training and ministers who are in active service would be of great value to both. Another way in which theological institutions may serve the needs of ministers is by the organisation of special extension courses at regular intervals. The annual extension courses conducted by the United Theological College, Bangalore, have been widely appreciated and have given a regular opportunity for contact with students and with other ministers and Christian workers to many ministers in service. The Bangalore College has found it possible to make small travel grants to a number of those attending each extension course, and this has helped many, who would not otherwise have been able to do so, to attend the courses. It is recommended that all theological schools and colleges should endeavour to make the organisation of refresher courses and extension lectures a regular part of their work.

We are dealing primarily in this chapter with the responsibility of the Church, and the vital need for the after-care of theological students cannot be too strongly urged upon the attention of all the churches. Experience everywhere appears to show that, in this matter, *nothing happens* unless a central church authority takes the initiative in developing organised plans, which it is prepared to back with such financial assistance as may be necessary. The N.C.C. Committee on Theological Education has appealed to all churches :—

(a) To hold regular clergy retreats and summer schools for their own ministers in their own church areas; and, where possible, to provide occasionally for wider fellowship with the ministers of other churches.

(b) To give careful thought to the whole subject of the

after-care of theological students and to give the necessary support to wisely-planned schemes for encouraging theological study and intellectual and spiritual fellowship among ministers.¹

(b) *The Support of the ministry.*—The Tambaram Report on the *Economic Basis of the Church* contains a chapter² on the subject of church support in India which concludes by calling pointed attention to the lack of a consistent policy and the absence of concrete measures and plans either for increasing the supporting power of the churches or for instructing congregations in Christian giving and responsibility. If the Church is to have an adequate ministry, it must give more thorough and earnest consideration than ever before to the question of its support.

The material collected by the National Christian Council, in preparation for the Tambaram Conference, brought to light some important facts regarding ministerial support.

(i) Of twenty-seven denominations which sent in reports, eleven³ indicated that their ordained ministry is totally supported by the local churches, while sixteen reported that mission subsidies are given toward the support of the indigenous ministry.

(ii) The salary scale of ministers of self-supporting churches ranged (in 1938) from Rs. 6 to Rs. 120 per month. A majority fall into the Rs. 30 to Rs. 40 class. The special increases and 'dearness allowances' which have been granted in most churches during the war have probably modified these figures.

(iii) Less than half the denominations reporting mentioned

¹ A correspondent writes:—'The ministry in India badly needs an organization similar to the Central Society of Sacred Study, which is of great advantage to the clergy of the Church of England. The chief service which the Central Society renders is to issue outlines of study and lists of recent publications with notes, and to arrange Summer schools, but most of the dioceses have branches which arrange periodical meetings for discussion and run a lending library.'

² *Tambaram Series*, Vol. V, pp. 281 ff.

³ There is a discrepancy between this figure and one given elsewhere in the same report which indicates that in 14 churches the ordained ministers are supported by their congregations.

the existence of special church funds for assisting their ministers. Eight provident funds, three pension and widows' funds, three annuitant societies, seven central and sustentation funds, three superannuation societies, one pastors' fund, one insurance scheme, and one educational fund for the children of ministers were reported. A majority of these funds are maintained through joint payments by ministers, churches and missions: two of the superannuation funds have been endowed by foreign gifts.¹

The studies directed by Dr. W. H. Wiser of the rural and urban churches of the United Provinces² throw some light on the subject of church support. The average gift to the church per Christian family in the United Provinces is estimated to range between three annas and six annas per year. 'In comparing this sum with the average earnings of these people, which are stated to be between 5 and 10 rupees per month, we find that the average annual gift per family to the church represents about one three-hundred-and-twentieth part of its income'. These figures are perhaps exceptionally low, and conditions vary so greatly in different parts of India that it would be incautious to draw general conclusions from the conditions of a particular area. The present writer was associated with an enquiry in South India which disclosed the fact that, in the year 1938, in one area of Madras Presidency, rural Christian families were contributing approximately one and a half per cent of their total estimated incomes to the Church.³ Statistics on church support are notoriously unreliable because of the wide variation in methods of computation, and they seldom tell the whole story. But when full allowance has been made for the incompleteness of the available data and for the poverty of the Indian Christian community—and in many places it is desperately poor—it will be agreed by most of those who know the Church in India intimately that the general rate of giving by Christian people

¹ See *The Economic Basis of the Church*, pp. 287, 289, 290.

² *A Study of Thirty-one Urban Churches in the U.P. and A Study of Twenty-three Christian Rural Groups in the U.P.*

³ Sargurudoss and Ranson, *The Rural Church in the Madras District*, pp. 41-4.

to the support of the Church is far lower than it ought to be. This situation calls for a deeper solution than the creation of 'increased earning power or the technique of tithing'. 'The support of the Church must be rooted in its spiritual life', and the fostering of true worship as the offering, both individual and corporate, of the self to God in service and sacrifice is the only ultimate answer to its need. To say that the Church in India cannot 'afford' a stronger, better-equipped ordained ministry is to be caught in a 'vicious circle'. It is nearer the truth to say that the Church cannot afford *not* to have a better ministry, for only when it is adequately nurtured in the Faith through the ministry of Word and Sacrament will there develop within the Church 'a sound relation between gifts and personal resources' and that response of the human to the Divine which is summed up in sacrifice—the action which expresses more fully than any other his (the human creature's) deep, if uncomprehended, relation to God'.¹ The Church's central task of worship and witness must inevitably suffer unless very serious thought is given to the problems of the economic improvement of the Christian community and to the inculcation of the ideals of Christian stewardship, and increased effort made to build a Church able and willing to support its ministry. The chapters in Mr. Merle Davis's Tambaram Report on '*Practical Methods used in developing Church Support*' and '*Stewardship and Systematic Giving*'² are packed with suggestive material based on the actual experience of the younger churches in the Orient. They should be closely studied by every church and mission in India—and suitably adapted to form the basis of an active and resolute endeavour to help the Church in this country to bear a more worthy part in the vital task of maintaining its ministry.

A very friendly but candid review of the *Interim Report* on Theological Education, which 'appeared in an English church paper, from the pen of the secretary of a large mission-

¹ Evelyn Underhill, *Worship*, pp. 47-8.

² *The Economic Basis of the Church*, pp. 224-5 and 250-78.

ary society,¹ expressed the opinion that the regional commission reports were 'unrealistic about finance'. 'Just below the surface of the argument,' he wrote, 'again and again there is the assumption that the missionary societies are custodians of unlimited wealth which has only to be asked for to be made available. It cannot be too strongly pressed home on Indian opinion that this is an illusion which if persisted in will lead to sheer disaster.' The 'quiet assumption' that the Church in the west will do what is necessary to provide financial security for the Indian ministry, this reviewer found to be 'little less than terrifying'. The review recognises the problems raised by the economic position of the Church in India: 'anyone with the most elementary knowledge of India knows the desperate poverty of her people, and no one who recognises that will doubt that a considerable share in the financing of the training of the ministry will still have to be borne for some years to come by the older churches. No doubt in some areas this will continue to apply to maintenance as well.' But the Church in India cannot be content merely to appeal to the older churches of the west for help in the maintenance of its ministry. There is no doubt either that the help of the missionary societies will be needed or that it will be withheld; but can the Church in India accept such help without giving itself with unceasing energy to the tasks of training and supporting its own ministry?

5. THE SUPPORT AND ADMINISTRATION OF THEOLOGICAL INSTITUTIONS.

The Church in India must increasingly accept the duty of maintaining its own ministry and the privilege of ensuring the continuance of that ministry by the support of theological education. But when it has done its utmost to provide for the financial support of a well-trained ministry, the Church in India will need the continued help of the western branches of the universal Church. Still more will it need their help in the costly task of theological training. At the present time,

¹ The Rev. M. A. C. Warren, D.D., writing in *The Record*, August 4 and 11, 1944.

the main burden of maintaining theological schools and colleges rests upon the missionary societies of the older churches. The resources of the Church in India are as yet unequal to the task of maintaining an adequate ministry in service; and those resources have, very properly, been directed primarily to the support of directly pastoral and evangelistic work and only in a very limited measure to the maintenance of training institutions. The result has been a tendency in the indigenous churches (a) to regard theological education as a somewhat remote responsibility and (b) to feel that the continuing support of the missionary societies relieves them of the duty of contributing generously to theological institutions. On the side of the missionary societies it has resulted, in many cases, in the administration of theological education primarily as a 'mission' concern and an inadequate representation of the indigenous Church in the shaping of policy and the general administration of theological institutions. If theological education is to develop healthily as an integral part of the work of the Church, it is essential that deliberate efforts be made to correct both these tendencies.

(a) *Support by the Church in India.*—The training of the ministry is obviously 'a fundamental interest of the Church, as such, and this responsibility cannot be delegated to another. For a future in which more than before the Church must stand on its own feet, with a vast pastoral and evangelistic task to overtake, right leadership by the ministry is vital for the Church's very life.' In these words the Theological Education Committee of the United Church of Northern India in its report to the General Assembly of 1944 has expressed its conviction. While recognising 'that there is no function of the Church in which the help of the supporting churches (of the west) has meant so much, and in which continued help is more necessary', the Committee urged upon Church Councils that they should 'recognise that this cause is their own and labour to increase the support they can give'. Resolute action by the responsible courts of all the churches, backed by organised efforts to bring home to 'the rank and file of the membership' their vital concern in the training of the ministry, would do much to overcome the

sense of detachment, which so many congregations feel, from the work of theological training. Even the devout laity contribute little or nothing to the cost of maintaining a supply of men duly qualified to serve God in the sacred ministry. It is not that, under present conditions, large amounts can be expected for the support of institutions from the Indian Church; but the opportunity which such giving, on however small a scale, affords for stimulating a lively concern for the training of the ministry is of incalculable value. The institutions need, even more than their gifts, the prayers of the faithful, and every church should consider the possibility of organising an annual day of prayer for the work of theological institutions. Certain churches which follow an ecclesiastical calendar already observe not only an annual day of prayer for the ministry and its increase but twelve such days at the four Ember Seasons.¹ Those in charge of institutions should regard it as an important part of their duty to see that regular reports of their work reach the churches and that, wherever possible, opportunity should be sought to commend their work in such a way as to win the interest and the prayerful support of the indigenous Church.

Regular collections in the churches for the support of theological education should become an increasingly important element in the financial support of the institutions, and may have a most important influence in developing a real sense of responsibility for the work amongst the membership of the supporting churches. But it is not reasonable to expect that theological institutions can be adequately maintained by current subscriptions and fees. Even in the wealthier Christian communities of the west it is not usual for such institutions to depend upon fees and annual collections. Normally, endowments of some kind form a most important element in their support. The Church in India, in consultation with the supporting missionary societies, should give serious thought to the possibility of building up endowment funds for all theo-

¹ It has been suggested that the Octave of Whitsunday contains three of the Ember Days and might be universally adopted for this purpose. The Third Sunday in Advent has also some claim on grounds of ancient precedent.

logical institutions. Such endowments might be of two kinds: (1) funds to maintain and stabilise the institutions themselves by adequate provision for staff and equipment; and (2) scholarship funds for students, some of which might be reserved for the encouragement of advanced study.

Theological education is a function of such vital and permanent necessity to the Church that it should not be left indefinitely in total dependence upon annual contributions and subventions which may vary with the fluctuating fortunes of the supporting constituencies. A carefully planned endowment policy is essential to the stability of theological institutions. It is not less important in facilitating the transfer of responsibility for the full administration of theological education to the Church in India.

(b) *Administration by the Church.*—The training offered by theological institutions is for service in the *Church*, and the fact that the Church receives and will continue to receive assistance from abroad in the provision of theological education should not be allowed to confuse the issue regarding the responsibility of the Church in India. The full control of theological institutions must ultimately rest with the *Church*; and in the arrangements which are made for the administration of theological education clear recognition should be given to this objective and adequate provision made for the representation of the *Church* on all governing bodies. This issue, like many others, is complicated by differences in ecclesiastical polity. In some churches all activities—pastoral, evangelistic or institutional—are conducted under the authority and ultimate control of the courts of the Church in India, all appointments are subject to the approval of these courts, and all funds, from whatever source they derive, are administered by them. The 'mission' organisation, as it exists in this country, merely performs the necessary functions of *liaison* between the Church in India and the supporting societies in the west. Where the distinction between 'church' and 'mission' has thus been largely abolished, the place of the Church in the administration of theological education is clearly recognised and assured. Where, however, 'mission' organisations continue to bear the major responsibility for institutional work, it is important that

care be taken to ensure adequate representation of Church Synods or Councils upon the governing bodies of theological schools and colleges. The work of theological training is pre-eminently a field for partnership between the older and the younger churches and, if the partnership is to be real and not fictitious, the Church must bear its full share of responsibility for administration as well as for support.

6. THE PLACE OF THE OLDER CHURCHES IN THE PLAN.

'The Christians of America and Britain,' writes Dr. M. A. C. Warren of the Church Missionary Society, 'will surely want to play their part in this high enterprise to which the Church in India is setting its hand;¹ and the Church in India must, of necessity, look to the churches of America and Britain and of continental Europe for help in the training of an adequate indigenous ministry. Without their continued help the plan for theological education which is outlined in this report cannot be carried into effect, for when the Church in India has done its utmost, resources will fall far short of its need for theological training. Co-operation may effect a saving on present expenditure in some directions, but the task of putting theological education on a sound and effective footing throughout the whole country will be costly and the total demand on the resources of the whole Church, in India and the west, will be much greater than it is at present. The Church cannot afford to regard the training of its ministry as a task to be discharged cheaply. The Andhra regional report, while recognising with gratitude 'what the sending countries have done in the past,' pleaded that they should regard the training of the ministry as *'the foremost gift which they can give to the younger churches'* and urged that churches and missions should give such training *'a priority claim'* on all available funds. We believe that this emphasis is right. The declared goal of all missionary endeavour is the establishment and upbuilding of the indigenous Church as a worshipping community and an effective instrument of

¹ *The Record*, August 11, 1944, p. 325.

evangelism. In the fulfilment of this task no other single factor is of such crucial importance as the quality of the indigenous ministry. The National Christian Council has expressed its conviction that 'the *paramount need of the Church in India* is for men of high spiritual quality, adequately trained and equipped for the ministry of the Word and the Sacraments'. A wise missionary strategy must therefore ensure that, in any list of 'priorities', the training of the indigenous ministry is given the foremost place. The acceptance of this principle will mean a modification of the present policy and practice of many missionary societies. 'The present condition of theological education is one of the greatest weaknesses in the whole Christian enterprise'.¹ This fact is an indication of the secondary place which this work has hitherto been given in the planning of missionary strategy. The Tambaram Conference recorded its conviction that 'no great improvement can be expected until churches and mission boards pay far greater attention to this work, particularly to the need for co-operative and united effort, and contribute more largely in funds and in personnel in order that it may be effectively carried out.'²

In the execution of the plan for theological education outlined in this report the older churches have a large and quite essential place. Without their substantial aid the Church in India cannot train the ministry which it needs so urgently. That aid can be given in three main ways:—

(a) *In the recruitment of staff.*—The theological institutions must be staffed by the best theological talent available, both Indian and non-Indian. The older churches can help in two specific directions:—

(i) By the recruitment in the west of men of high attainment for the work of theological education in India.

(ii) By the offering of increased facilities to promising Indian theologians for higher theological study in the universities and colleges of the west.

¹ *The World Mission of the Church*, p. 85.

² *Ibid.*, p. 85.

(b) *In the development of exchange lectureships.*—Theological education in India would be very greatly strengthened by the creation and development of closer contact with the theological institutions of other countries. If arrangements could be made whereby distinguished theologians from other countries could serve for short periods in India, and theological teachers in India could similarly serve for short periods in theological colleges in other countries, such interchange would, we believe, be of great value. Theological teaching in India would receive great stimulus and inspiration and the work of theological training in other countries would be similarly enriched. The effect upon the minds of students of such a demonstration of the solidarity of the universal Church would be of incalculable importance, quite apart from the help which such temporary lectureships might bring to the members of staff.

(c) *In the provision of financial help,* towards both capital and recurring expenditure. At the present time the largest part of the cost of theological education is met by the missionary societies. For the future development of the work of ministerial training the Church in India must depend upon their continued generosity, and any considerable increase in expenditure will inevitably fall largely upon them.

The carrying out of the plan will involve :—

(i) Considerable capital expenditure for the development of buildings and plant for both schools and colleges.

(ii) A large increase in recurring expenditure for the general strengthening of teaching staff and the maintenance of all institutions.

It is also desirable that missionary societies should give consideration to the possibility of assisting the Church in India to build up adequate endowment funds for the maintenance of theological education. Suggestions have already been made as to how the total cost of the plan may be estimated in detail. The co-ordination of the estimates and their presentation to the missionary societies abroad and the Church in India can only be done after much fuller consultation and negotiation than has yet been possible.

7. THE FUNCTIONS OF THE NATIONAL CHRISTIAN COUNCIL AND THE INTERNATIONAL MISSIONARY COUNCIL IN IMPLEMENTING THE PLAN.

The need for common consultation on the problems of theological education on an all-India basis is met by the Theological Education Committee of the National Christian Council. The machinery of the Provincial Christian Councils provides the means whereby regional consultation can be organised.

A recommendation has already been made that fully representative committees should be established in each language area to open negotiations regarding co-operation and to work out the details involved in implementing the plan for regional theological schools.

It is recommended that the N.C.C. Committee on Theological Education should function as the co-ordinating link in all these regional negotiations and should also be responsible for *liaison* between the colleges and for the initiation of further discussion on the scheme for advanced study. When all the estimates and other necessary information are available it should be the duty of the Central Committee to formulate a full statement of the total needs which must be met in the carrying out of the plan, for presentation to the churches and missions in India and to the supporting societies in the west. This statement should indicate clearly those needs which can be met by the resources at present available to churches and missions in India and those which can only be met by the further help of the missionary societies of the older churches. It is highly desirable that the Theological Education Committee should meet annually to review progress and take counsel on the work of theological colleges and schools.

The machinery for consultation between the supporting churches in the west and between these churches and the Church in India is provided by the International Missionary Council and its associated conferences of missionary societies. The National Christian Council of India works in close association with the India Committees of the Conferences of Missionary Societies in the west : such representations as are made on behalf of the Church in India are, as a rule, made

through these committees. The work of the India Committees, however, covers the whole range of Christian activity in India; and from the point of view of the Church in India, it seems desirable that there should be in the west specialised committees or sub-committees to deal with theological education and with the large and complicated task of implementing the plan set forth in this report. It is clearly not the business of this report to tell the conferences of missionary societies how to do their work! But it would probably facilitate effective action in the field of theological education if special committees could be appointed not only to deal with the questions raised in this report, but to function as permanent advisory bodies on all matters connected with theological education. Whether they should be sub-committees of the India Committees, limiting their interest and activity to theological education in India alone, or should include within their purview corresponding interests in other countries, must be left to the judgment of the conferences of missionary societies in each case. The important thing, so far as the carrying out of this plan is concerned, is that there should be machinery which will make possible very close and effectual consultation between the Church in India and the churches of the west on the many complicated questions relating to the training of the Indian ministry.

If separate national committees on theological education in India (or the younger churches) are set up in the countries of the west, the International Missionary Council will be the natural means of *liaison* between such committees, co-ordinating their activity and linking it with that of the National Christian Council of India.

The recommendations of this report envisage more comprehensive co-operation than has yet been attempted in any field of Christian activity in India. It is essential to the early success and ultimate stability of this far-reaching plan for theological education that its initiation (in whole or in part) should be preceded by the most comprehensive consultation. The importance of this necessary groundwork of discussion and understanding between all the varied interests concerned cannot be too strongly emphasised. Conference and negotiation

in India will only bear its full fruit as it is supported by parallel action in the west and *vice versa*.

APPENDIX TO CHAPTER VIII

NOTES ON

THE COURSES OF STUDY PRESCRIBED FOR MINISTERIAL PROBATIONERS BY THE SOUTH INDIA PROVINCIAL SYNOD OF THE METHODIST CHURCH.

The Provincial Synod appoints an Examination Committee, which is required to arrange for a course of study and special reading for every ministerial probationer, to report annually on the results of examinations and on the book-lists presented by probationers, and to maintain a record of each man's work.

Two alternative courses of study are prescribed:—

(i) *Scheme A* presupposes a knowledge of New Testament Greek and is taken by all European and the great majority of Indian probationers. It includes a course of study and reading on:—

Greek Testament, English New Testament, Greek-vernacular comparison (the comparison of current vernacular versions of the N.T. with reference to the Greek), Hinduism, Old Testament, Hebrew (optional), Theology, General Knowledge.

Suitable books are prescribed for study on each subject. Greek Testament, English New Testament, Greek-vernacular comparison and Theology are studied by means of a tutorial system conducted by corresponding tutors who set two tutorial papers per year. On all other subjects there is an annual examination.

(ii) *Scheme B* does not require a knowledge of Greek, but is prepared on the assumption that probationers have a sufficient knowledge of English to understand the prescribed books. They are offered the option of using the vernacular in their examination answers. Those whose knowledge of English is insufficient to follow the prescribed course are examined in books in the vernacular. The subjects prescribed are:—

Old Testament, New Testament, Theology, Non-Christian Religions.

Church History is not prescribed as a tutorial or examination subject in either scheme, though at least one book on this subject is 'required reading' in each of the first three years of probation.

The Spirit of God always breaks into life conspicuously at the point of action—when men and groups do without fear or delay what they know to be right.

Men, Money and the Ministry.

CHAPTER IX

CONCLUSION

THE STRATEGY OF CONCENTRATION

1. THE WAY OF THE MASTER.

'The ordinary reformer,' wrote Bishop Gore,¹ 'sees clearly the abuses in contemporary societies which he passionately desires to get altered. But he feels that he must take men as he finds them, and make the best of the average material which comes to his hand; he is always prepared for compromises, and struggles simply to awaken and organise a movement strong enough to get his reforms carried. Now, Jesus was a reformer indeed; the Kingdom of God which he contemplated was an ideal kingdom of godliness, justice, peace and brotherhood, utterly unlike anything which he saw around him. And he was convinced that its realisation lay in the purpose of God—he was to found the new Israel in the heart of the old. But this would only be possible by bringing into being a new sort of human instrument which did not at present exist. This, as the story goes on, we shall find continually becoming more obvious. It is a fresh start which is demanded—a new humanity which has to be brought to birth. Thus Jesus took a long view. He clearly anticipated, as we shall see, present failure—ignominy—disaster—death. But through all this dark night he saw the certain dawning of the new day. For that he must work. For this new structure he must find a rock-like foundation. He must educate a band to be the heart of the new Israel, whose devotion to God and His purposes shall be absolute, whose detachment from all other interests shall be complete, who shall be pre-

¹ In *Jesus of Nazareth*, pp. 78-9.

pared for even the extreme sacrifice—ready for anything. We can understand little in the Gospels unless we understand in this way the method of Jesus, and how it led to his concentrating his attention upon the small company centring in the Twelve.’ The method of the Master in the training of the Twelve has given to the Church a model which bears the hall-mark of His divine authority; and, throughout its long history, in times of crisis or of opportunity, the Church has tested the effectiveness of this strategy of concentration.

2. THE LESSONS OF CHURCH HISTORY.

Historical generalisations should always be made with caution. But there is a wealth of evidence which suggests that there is a direct relation between the spiritual health and effectiveness of the Church of Christ and the care with which it provides for the instruction, spiritual nurture and discipline of its clergy. ‘The wind bloweth where it listeth’ and the movement of the Spirit is not contained by any limiting rules, nor explained by any tidy theories. Nevertheless it remains true that, again and again, as the Church has returned to the method of her Master, and has concentrated her attention on the training of the few, new life and light have flowed out through them to the many, reviving and reanimating the whole body.

(a) *The Catechetical School of Alexandria*.—‘It may be doubted’, writes an eminent historian,¹ ‘whether any nobler scheme of Christian education has ever been projected than this, which we find in actual working at Alexandria at the end of the second century after Christ.’ The Church had spread rapidly during the century and a half which followed the beginning of apostolic mission. It had spread in the teeth of official disfavour and popular contempt; it had faced recurrent persecution and successfully overcome every attempt at its extinction. It had raised up great teachers and leaders, and by the end of the second century had come to grips with the thought of the Graeco-Roman world. It was in this process that the School of Alexandria achieved distinction.

¹ Bigg, *Christian Platonists of Alexandria*, p. 69.

Alexandria was the seat of a great university, with its well-equipped libraries, its learned instructors and its throng of active-minded students. It was in this centre of learning that the Christian Church made its first systematic attempt 'to build a bridge between Christianity and the wisdom of the Gentiles'. The catechetical school, begun as a means of instructing enquirers, developed into an advanced theological college for the instruction of the clergy and the training of scholars, writers and apologists. Its most famous teachers—Clement and Origen—exerted a profound influence upon the development of Christian thought. But more significant than the direct impact of their writings upon the thought of the non-Christian world, was the indirect effect of their instruction of the clergy upon the life of the Church. The period when the influence of the theological school of Alexandria was at its height saw Christianity become for the first time, in the words of von Harnack, 'a serious factor in the provinces and throughout the Empire'.¹

(b) *The Dominican 'Order of Preachers'*.—After the collapse of the Roman Empire there was a sharp decline in the vigour of urban life; many towns simply disappeared, and it was not until the restoration of law and order and the revival of commerce in the eleventh and twelfth centuries that towns again began to play an important part in the social economy of Europe.² The development of travel and of trade, and the recovery of a vigorous urban life which accompanied it, confronted the Church with a new opportunity and a new problem. The townsman was more active in mind, more independent in spirit and better educated than the feudal nobility and the peasantry; and there is a direct connection between the rise of the trading classes and the growth of heresy and indiscipline in the twelfth century. The Church clearly needed a more highly educated and efficient clergy. The growth of the cathedral schools and universities was largely due to the desire for a better instructed ministry. But the most effective instrument for dealing with the Church's problems at

¹ *The Mission and Expansion of Christianity*, Vol. I, p. 32.

² See M. V. Clarke, *The Mediaeval City State*, pp. 18 ff.

this period was found in the Order of St. Dominic. This Spanish friar established a band of preachers who exerted a very remarkable influence on the life of the Church in the Middle Ages. As the Franciscans represented the Christian social response to the need of the times, the Dominicans represented the intellectual answer. The Dominicans are primarily associated, in the minds of many, with the detection and punishment of heresy through the machinery of the Inquisition. It is true that their zeal and knowledge of theology led to their employment as officials of the Inquisition, but this was no part of Dominic's original plan and was the least important side of the work of the Order of Preachers.

The Dominicans laid great emphasis on study, on preaching and on efficient pastoral work. They themselves were an efficient and mobile force—keen, disciplined and active—and they became teachers of the clergy on a widespread scale.

One of the greatest needs of the time was for efficient theological instruction. This the 'Order of Preachers' provided in their own training schools and in the great international *studia generalia* at Paris, Oxford, Cambridge, Cologne and Bologna. The most famous of Dominican scholars was Thomas Aquinas, whose massive originality wrought the treasures of Greek thought and of Christian tradition into a philosophy of the Faith at once 'conservative, rational, radical and bold'. But Thomas was only one—though the most eminent—of many of the friars of St. Dominic who helped to bring new vitality to Christian thought and to awaken a stimulus to study among the ordinary clergy.

Even more widespread in its effect upon the secular priesthood was the Dominican emphasis upon efficient pastoral work, and their instruction of the parish clergy in methods of spiritual nurture. But perhaps most important of all was their contribution to the revival of preaching, which for centuries had been regarded as the exclusive prerogative of Bishops, but since the days of Augustine and Ambrose, had largely disappeared save in cathedrals and monasteries. The friars helped to make sermons a popular and important part of every-day life. They published text-books on what might to-day be called 'homiletics' and, perhaps less admirably,

volumes of sermon notes and illustrations.¹ Nevertheless, the Order of Preachers taught the clergy how to preach and restored public religious instruction and exhortation to an influential place in the activities of the Church.

Though the Church in the Middle Ages never completely solved its immense problem of ministerial training and discipline, St. Dominic's 'contemplatives in action' helped to point the way to a solution and demonstrated the widespread effects upon the life of the Church which result from a concentrated effort in the instruction and discipline of a selected band of devoted men for service in the Church.

(c) *Reformation and Counter-Reformation*.—From the confused conflicts of the Reformation period there emerge two striking examples of the strategy of concentration in the training of the ministry. In the words of Dr. T. M. Lindsay, John Calvin 'did three things for Geneva, all of which went far beyond its walls. He gave the Church a trained and tested ministry, its homes an educated people who could give a reason for their faith, and to the whole city an heroic soul which enabled the little town to stand forth as a Citadel and City of Refuge for the oppressed Protestants of Europe'.² The first preachers of the Reformation had been a motley collection of 'stray scholars, converted priests and monks, pious artisans and such like'.³ With characteristic thoroughness Calvin set himself to the task of raising and training a ministry more equal to the colossal tasks which confronted the reformed Church—a ministry which should be more competent than the old priesthood and which should excel it in devotion and discipline as in scholarship.

The first essential was a clear sense of divine vocation—'the ministers were to be men who believed that they were called by the voice of God speaking to the individual soul'. Vocation was to be tested in three ways—by a searching examination conducted by those already in the ministry, by a call from the

¹ One of these manuals was called *Dormi Secure* (Sleep well)—an assurance to the parish priest that he could sleep soundly since his Sunday sermon was to be found in the text-book!

² *History of the Reformation*, Vol. II, p. 131.

³ Lindsay, *op. cit.*, p. 131.

Church, and by a solemn institution to office. Training did not end with ordination, for Calvin required of all the Genevan ministers the regular study and discussion of the Scriptures. From these beginnings there was built up a system of theological education which exerted a profound influence upon the development of the Reformed churches. Geneva became famous for the thoroughness of its ministerial training. 'Pastors educated in Geneva, taught by the most distinguished scholars of the day, who had gained the art of ruling others in having learned how to command themselves, went forth from its schools to become the ministers of the struggling Protestants in the Netherlands, in England, in Scotland, in the Rhine Provinces, and, above all, in France. They were wise, indefatigable, fearless, ready to give their lives for their work, extorting praise from unwilling mouths, as modest, saintly, "with the name of Jesus ever on their lips", and His Spirit in their hearts.'¹

The forces of the Counter-Reformation showed a similar prescience in their concentration upon the creation of a trained and disciplined leadership. Of this fact the work of Ignatius Loyola in the founding of the Society of Jesus is a striking and familiar example. Less well known are the action of the Council of Trent in setting up the modern system of seminaries for the training of the priesthood, and the inspiring story of the revival of priestly life in France during the seventeenth century.²

The problem in the period of the Counter-Reformation, as in the middle ages, was not the increase of the sacred ministry, but the raising of priestly ideals of life and work. The recovery of the Roman Church from the combined impact of Renaissance and Reformation upon a disintegrating mediaeval ecclesiasticism could hardly have been achieved without the

¹ Lindsay, *op. cit.*, p. 133.

² The reform of the priesthood was rather more tardy in France than in other parts of the papal allegiance, owing to the neglect of the Tridentine directions about the establishment of seminaries; but this was made good by the influence on the clergy of men like Bérulle and de Condren of the Oratory, and the ultimate founding of St. Sulpice by M. Olier.

resolute and disciplined service of Loyola's devoted followers, the radical reform of the methods of training the clergy and the revival of spiritual discipline. As with the Reformed Churches, so with the Church of Rome, the main clue to recovery and progress was found in an efficient system of theological education.

(d) *The Evangelical Revival*.—The writers of history books which describe the Evangelical Revival in England in the Eighteenth Century are frequently so fascinated by the almost incredible energy of its chief figure, John Wesley, that they pay far too little attention to the band of devout and disciplined men whom he gathered around him and without whose help his work would never have exerted such widespread influence or achieved solidity and permanence. Some of them were, like Wesley himself, clergymen of the Church of England. Others were earnest laymen chosen for their experimental knowledge of religion and for their natural abilities rather than for any academic attainments. There is some resemblance, in method at least, between the itinerating preachers of early Methodism and the preaching friars of the Middle Ages. Wesley did not establish a divinity school for the formal theological training of his helpers; but he required of them a diligence and energy in serious study which provided its equivalent. He prescribed for his preachers stiff courses of reading, including the study of the classics, and constantly rebutted the common fallacy that there is some incompatibility between zeal and learning. Here are some of his instructions :—

'Read the most useful books and that regularly and constantly. Steadily spend all the morning in this employ, or, at least, five hours in the twenty-four. "But I read only the Bible." Then you ought to teach others to read only the Bible, and by parity of reason, to hear only the Bible. But if so you need preach no more. Just so, said George Bell. And what is the fruit? Why, now he reads neither the Bible nor anything else. This is rank enthusiasm. If you need no books but the Bible, you are got above St. Paul "But I have no taste for reading." Contract a taste for it or return to your trade. "But I have no

books.' I will give each of you as fast as you can read them books to the value of five pounds.'¹

Wesley schooled his preachers until he was able to say that there was not one of them who could not pass 'such an examination, in substantial, practical, experimental divinity, as few of our candidates for holy orders, even in the University (I speak it with sorrow and shame and in tender love), are able to do'.²

Thus out of the human material that was available—very uneven as it was in general educational attainment—John Wesley fashioned the instrument which gave his great movement its wide outreach and its enduring strength.

(e) *The Oxford Movement*.—The group of devout and brilliant men whose discussions in the Senior Common Room of Oriel College, Oxford, in the eighteen-thirties led to the inauguration of the 'Oxford Movement', desired to achieve ends many of which were very different from those of the passionate Oxonian who directed the Methodist revival. But their movement was also inspired by a profound religious zeal and 'although it cannot claim credit for inaugurating the foundation of theological colleges in the Church of England,' it gave 'a new and most important impetus to that movement'.³ The revival of clerical 'discipline' associated with the Oxford Movement, and its strong emphasis on 'the consecration of the priestly life' awakened a fresh interest in theological education and led to a great increase in the number of clergy-training institutions in the Church of England. 'During the half-century following the Assize Sermon'⁴ no fewer than nineteen colleges were founded, including four missionary colleges, though not all of course traced their initiation to the Tractarian revival.'⁵

(f) *From the Old World to the New*.—'After God had car-

¹ Quoted in *A New History of Methodism*, Vol. I, p. 297.

² *Ibid.* p. 297.

³ *Training for the Ministry*, p. 34.

⁴ Preached by John Keble in the University Church, Oxford, on July 14, 1833, and usually regarded as the formal beginning of the Oxford Movement.

⁵ *Training for the Ministry*, p. 34.

ried vs safe to New England & wee had bviided ovr hovses provided necessaries for ovr livelihood reared convenient places for Gods worship and settled the civill government one of the next things wee longed for and looked after was to advance learning and perpetvate it to posterity dreading to leave an illiterate ministry to the chvrches when ovr present ministers shall lie in the dvst.'

These words inscribed on the gateway of Harvard University, Cambridge, Massachusetts are evidence of the early concern of the Church in North America to train a worthy Christian ministry. The earliest settlers depended upon the Old World from which they had come for their ministers. With the rapid expansion of settlement the demand became so great that it could not be supplied from Europe. 'Intellectual and spiritual decay threatened the settlers when they could no longer draw an adequate supply of educated ministers from the centres of culture of the Old World'.¹ The system of higher education in America, as in Europe, originated in the impulse to create an educated ministry to meet the pressing needs of the Church. 'A prime purpose in the foundation of Harvard (1636), Yale (1701), and Princeton (1746) had been pastoral preparation'.² The establishment of institutions designed solely for the training of ministers was a later development. But there is no doubt that this early concern 'to bequeath to subsequent generations a worthy ministry' contributed both to the stability and the expansion of the Church in the 'New World'.

Williston Walker identifies two distinct periods of religious awakening and expansion in America. 'The Great Awakening', which began in 1734 under the ministry of the scholarly, philosophical Jonathan Edwards in Northampton, Massachusetts, had a profound effect on American religious life in the eighteenth century. Its active period, however, was comparatively brief, though 'its moulding effect upon American religious conceptions' was permanent. The dawn of the nineteenth century witnessed another, and more prolonged, revival of religious interest, which spread from New England

¹ R. L. Kelly, *Theological Education in America*, p. 23.

² Williston Walker, *A History of the Christian Church*, p. 579.

to the south and out into the rapidly opening west. 'The circuit rider and pastor kept pace with the progress of population westward.'¹ The churches, in many cases, found the supply of qualified ministers outpaced by the growth of religious interest and the claims of the new communities for spiritual care. Many men were thrust into ministerial service without any specialised training for their work. But the need for such training on a far wider scale than had hitherto been contemplated was quickly realised and a truly remarkable development in theological education took place. 'Institutions for ministerial training multiplied rapidly, and by 1860 had increased to fifty, a member since greatly augmented. The whole character of pastoral preparation was broadened, deepened, and systematized.'² In 1934, the late Dr. Adams Brown said that there were two hundred and twenty-four schools for ministerial training known to him by name in the United States and Canada.³

3. CHURCH HISTORY AND THE CHURCH IN INDIA.

'Through our fellowship with the Younger Churches, Church History has come to life,' writes a representative of the Church in the West.⁴

If the western student of Church History finds the pages of his text-books illumined by a knowledge of contemporary conditions in the younger churches, the Christian evangelist in India may find his problems elucidated by a study of the lessons of Church History. The Church in India is not merely 'the Early Church of to-day'; it is the Church of all the ages, for it represents almost every stage of Christian development and finds itself confronted simultaneously with external conditions similar to those which faced the western Church at widely separated periods of its history.

The Church in the second century grappling with the intellectual challenge of pagan culture; the Church in the twelfth century seeking to meet the needs of expanding and

¹ Walker, *op. cit.*, p. 579.

² *Ibid.*, p. 580.

³ *The Education of American Ministers*, p. 74.

⁴ John Foster, *Then and Now*, p. 88.

restless urban communities; the Church in the sixteenth century in the agonies of internal reform and conflict; the Church in Britain—in the eighteenth century, rediscovering its sense of evangelistic purpose in the midst of industrial expansion, and in the nineteenth, seeking to avert a 'nationalist' Christianity and to recover its sense of continuity with the Church universal; the Church in America reaching out to meet the opportunities of a rapidly expanding population and of newly developed areas—all these and many other phases of the long history of the Church militant are epitomised in the life of the contemporary Church in India.

4. THE PARAMOUNT NEED OF THE CHURCH IN INDIA.

No one who knows the main facts will lightly suggest that there is any simple answer to the complex needs of the Church in India, or any single clue to her multitudinous problems. No one who believes that the Church is the body of Christ—a wonderful and sacred mystery—dare write of it as if it were the work of men's hands. God can save by many or by few; and spiritual needs are not to be met merely by grandiose planning or high-pressure salesmanship! Yet, as Emil Brunner has argued convincingly,¹ 'the kingdom of God . . . is never actually built otherwise than with the help of human action in teaching, preaching, pastoral work and the administration of the Sacraments. The dualistic severance of the instrumental human action and the divine self-action is opposed to the experience of the Church, as well as to the Biblical doctrine that God builds His Church through the instrumentality of human activity and human speech. Without the Spirit of God we cannot fulfil His commands—neither the command to "make disciples of all nations" nor any other. But this which is itself impossible becomes possible through the Spirit of God; and that it actually takes place through us, and can be experienced through us, is the teaching which meets us, so to speak, on every page of the New Testament.' There is thus a vital link

¹ *Man in Revolt*, pp. 534-5. This statement appears in an illuminating appendix on the difficult subject of the *Anknüpfung* or 'point of contact' in the action of the Church.

between the purposes of God and the responsive activity of man; and, therefore, a place for consecrated strategy in the Christian enterprise. The example of our Lord and the experience, through the centuries, of His Church sustain the conviction that *the* strategic point in the missionary task is the preparation of Christian pastors and teachers. The concentration of adequate resources at this point is, humanly speaking, the only guarantee both of the Church's stability and of its power to meet widening opportunities.

5. THE NEED FOR DECISION.

Sixteen years ago the writer of this report, as a student delegate to a Quadrennial Conference of the Student Christian Movement, sat in the Philharmonic Hall in Liverpool, with some fifteen hundred other students, and listened to an impressive series of addresses by prominent Christian leaders on 'The Purpose of God in the Life of the World'. Many of the things that were said at that great conference have long since been forgotten; but two clear memories have remained through the years. One is of F. R. Barry, now Bishop of Southwell, addressing us on the first morning on 'The Choice Christ Made' and the other is of W. R. Maltby, speaking two days later on 'The Conflict in the Soul of Man'. Both emphasised the necessity of a supreme choice as the clue to the Christian way—a concentrated decision, which having been taken, carries everything else with it. A re-reading of those addresses in the yellowing pages of an old report, calls up a picture of Barry, swaying on the platform as he describes, in vivid and arresting sentences, the temptation of our Lord: 'He stands at the open gate of life, conscious of a unique vocation, hearing the voices every young man hears, calling Him down a hundred different paths . . . He might have taken any one of these paths: He might have achieved immediate, golden success, but He would have left the heart of the problem untouched . . . The desperate need of the world was a God to worship and a God to trust . . . His whole life was a concentration on bringing to men the one pearl of great price, on showing the world the character of God.' Or a picture of W. R. Maltby, saying with a quiet

restraint which grips and holds that vast and not uncritical audience :—

'It is one of the most significant features of the Christian religion that it gathers up all the multitudinous choices which life presents, each with its own demand and focuses them into one great choice, which being honoured and held to, carries all the rest in the end and carries them high.'

The truth of these words has been verified again and again in the personal experience of devout followers of Christ. May it not be that it has a wider application to the corporate life and work of the Church?

The Church is ever confronted with the multitudinous claims of human need; and the minds of those who think at all seriously on matters of Christian strategy and methods of Christian work are often perplexed by the questions of priority which inevitably arise when the resources of the Church are unequal to the demand for her service. Few decisions are more difficult than those which, from time to time, must be made by responsible church and mission authorities regarding the relative importance of various types of Christian activity. In India, missionary zeal and Christian charity have found expression in a great diversity of organised witness and service. So closely interdependent are the various parts of the great complex of activities which has resulted from Christian missions that it is seldom possible, as a matter of principle, to state the problem of priorities in simple and clear-cut terms of 'Either—Or'. It is almost invariably a case of : 'This ought ye to have done and not to leave the other undone.' But as a matter of practice, it is precisely the dilemma of 'Either—Or' that repeatedly presents itself to churches and missions facing, with limited resources, a world of unlimited need. In the immediate post-war years this dilemma will confront churches and missionary societies in an accentuated form. A world in need of physical relief, moral reinforcement, spiritual succour and compassionate Christian service on a scale vaster than ever before will tax to their utmost limit the resources in substance and statesmanship of the universal Church. But 'the responsibilities of the Church in relation to the general life of the community

... cannot be detached from their roots in the *being* of the Church'.¹ The Church cannot, therefore, be deflected from its primary and constitutive functions of worship and witness without ceasing to be a Church in the Christian sense. It can 'serve the present age' rightly and effectively only as its own inner life is duly nourished by Word and Sacrament and its distinctive faith is apprehended with clarity and proclaimed with conviction. These are 'the acts by which it is ever anew constituted as a Church and takes fresh possession, so to speak, of the Reality which makes it what it is'.² The inference to be drawn from this is not that the functions of worship and witness exhaust the task of the Church; but that in measuring the relative importance of competing claims on available energy and resources, those things which contribute most directly to the building of a living indigenous Church and to the nourishment and renewal of its inner vitality must be given undisputed priority.

The National Christian Council has recognised the supremacy of this claim in its emphatic declaration that *the paramount need of the Church in India* is 'for men of high spiritual quality, adequately trained and equipped for the ministry of the Word and the Sacraments.' The 'high spiritual quality' must depend largely upon the tone and vitality of the Church as a whole; adequate training and equipment can only be made possible by decisive action on the part of the responsible authorities of the churches in India and of their associated missionary societies.

There is no task in the whole Christian enterprise in India which calls more clearly for the close and continued partnership of the older churches with the Church in India than the education of the indigenous ministry. There is no task on which the future well-being of the Church in India so greatly depends. The resolve to make the training of the ministry the pivot of Christian strategy may well be for churches and missions in post-war India, 'the one great choice, which being honoured and held to, carries all the rest in the end and carries them high'.

¹ W. A. Visser't Hooft and J. H. Oldham, *The Church and Its Function in Society*, p. 153.

² *Ibid.* p. 154.

APPENDIX I

INSTITUTIONS TRAINING ORDINANDS 1944-45

A. THEOLOGICAL COLLEGES

Name of Institution	Supported by	Staff				Students		Annual Income		
		Euro-pean		Indian		Ordinands	Others	Home Boards*	Endow-ments	Local
		P/T	P/T	P/T	P/T					
Bishop's College, Calcutta.	Church of India, Burma and Ceylon	1	..	2	..	20	..	Rs. ..	Interest on Rs. 5,27,000 + £451-10-0	Rs. 45,370 ¹
Leonard Theological College, Jubbulpore.	Methodist Church in Southern Asia	3	..	3	..	34	6	29,730	..	7,020
Luthergiri Theological Seminary, Rajahmundry.	United Lutheran Church Mission and American Lutheran Church Mission	2	..	4	..	4	..	30,084 ²	..	..
Serampore College, Bengal.	Baptist Missionary Society; Church of Scotland Mission; American Baptist Mission; Welsh Calvinistic Methodist Mission; S.P.C.K. (Scotland)	5 ³	..	3 ³	..	16	..	..	..	..
United Theological College, Bangalore.	London Missionary Society; Church of Scotland Mission; Methodist Missionary Society; Arcot Assembly; American Madura Mission; Trustees of Jaffna College Funds, S.P.C.K. (Scotland).	3	..	7 ⁵	..	30	..	14,565	..	3,429
										17,994

N.B.—* Excluding cost of non-Indian Staff. ¹ Includes rent for Calcutta premises temporarily requisitioned.
² These figures include cost of the Theological School section of the Seminary. ³ Who also lecture in Arts Department.
⁴ Chiefly from the Baptist Missionary Society. ⁵ Includes four Fundits.

B. THEOLOGICAL SCHOOLS

Name of Institution	Supported by	Staff				Students		Annual Income			
		Euro- pean		Indian		Ordinands	Others	Home Boards*	Endow- ments	Local	Estimated Total
		F/T	P/T	F/T	P/T						
<i>Assam</i> — Theological College, Chetrapunji ...	Welsh Calvinistic Methodist Mission ...	2	..	3	..	10	11	Rs. 6,420	Rs. ..	Rs. c. 900	Rs 7,320
<i>Bengal</i> — Diocesan Divinity School, Ranaghat ...	Church of India Burma, and Ceylon (C.M.S.) ...	..	..	1	..	2	..	Not given	Not given	Not given	Not given
<i>Bihar</i> — Lutheran Theological Seminary, Ranchi ...	Gossner Evangelical Luthe- ran Church ...	..	..	3	..	15	..	..	..	..	5,100 ¹
<i>Bombay</i> — St. Andrew's Divinity School, Nasik ...	Church of India, Burma and Ceylon ...	1	..	2	..	12	..	1,284	5,186	613	7,083
Marathi Bible Training School, Nargaon ...	Christian and Missionary Alliance ...	2	2	1	1	10	10	5,200	..	..	5,200
Gujarat United School of Theology, Baroda ...	Gujarat and Kathiawar Pres- bytery of the U.C.N.I. Irish Presbyterian Mission; The Gujarat Conference of the Methodist Church in Southern Asia; The Church of the Brethren in Gujarat; The American Church of the Brethren Mission ...	1	..	3	..	19	..	14,000	..	425	14,425

United Theological Col- lege of Western India	American Marathi Mission; American Presbyterian Mission; Church of Scot- land Mission; The Metho- dist Church in Southern Asia.	5	1	...	3	10 ²	...	8,000	...	1,700	c. 10,000
<i>C.P. and Berar</i> — Bible Training College, Yeotmal ...	India Free Methodist Church ...	4 ^{2a}	...	3	...	4	2 ^{2b}	...	...	...	7,840
<i>Central India</i> — Union Theological Semi- nary, Indore ...	Church of Scotland Mission; American Evangl. Mission; United Church of Canada Mission; U.C.N.I. ...	1	3	4	...	2	8	4,570	313	1,372	6,255
<i>Hyderabad</i> — Divinity School Dornakal	Church of India, Burma and Ceylon ...	1	...	2	6	13	...	£ 25	1,200	...	c. 1,600
<i>Madras</i> —(Tamil) 'Gurukul' Lutheran Theological School, Madras ...	Church of Sweden Mission; Tamil Evang. Lutheran Church ...	1	1	2	...	14	...	11,000	...	...	11,000
Bishop's Theological Col- lege, Tirumalaiyur ...	Church of India, Burma and Ceylon ...	2	1	2	3	23	...	...	3,322	10,800 ³	c. 14,100
<i>Madras</i> —(Telugu) Luthergiri Theological Seminary, Rajahmundry (Theological School Class) ...	See College Section	See College Section	See College Section	See College Section	See College Section	See College Section	See College Section	See College Section	See College Section	See College Section	See College Section
Theological ... Seminary, Cocanada ...	Canadian Baptist Mission ...	1	...	3	...	12	28	c. 6,000	...	400	c. 6,400
Baptist Theological Semi- nary, Ramapatnam ...	American Baptist Telugu Mission ...	3	...	3	...	14	10	740	6,900	2,000	9,640

N.B.—¹ Excluding cost of non-Indian Staff. ^{2a} Contribution from the Federation of Evangelical Lutheran Churches.

^{2b} Not all designated as Ordinands. ³ Some part time. ⁴ Institution also trains Catechists and other Lay Workers.

⁵ Consists largely of Diocesan grant; the S.P.G. and C.M.S. contribute directly to the Diocese.

⁶ Also appears in College returns where particulars regarding staff and income are given for the whole institution.

B. THEOLOGICAL SCHOOLS—(continued)

Name of Institution	Supported by	Staff			Students		Annual Income		
		Euro-pean		Indian	Ordinands	Others	Home Boards	Endow-ments	Local
		F/T	P/T						
		F/T	P/T	F/T	P/T				
<i>Mysore—</i> South India Bible Insti- tute, Kolar ...	National Holiness Mission of America ...	6 ^s	..	..	..	21	Rs. ...	Rs. ...	Rs. 8,500 ^a
<i>Orissa—</i> Christian Training Col- lege, Cuttack ...	Utkal Baptist Central Church Council; American Baptist Mission ...	1	..	3	..	16	5,393	..	5,393
<i>Punjab—</i> Guiranjwala Theological Seminary ...	United Presbyterian Church (American) ...	2	..	1	..	12	..	9,100	790
<i>Travancore—</i> Kerala United Theologi- cal Seminary, Trivan- drum ...	S.I.U.C. (Travancore and Malabar Councils); Church of India, Burma and Ceylon (Travancore and Cochin); Mar Thoma Syrian Church ...	1	..	5	..	18	3,900 ⁷	..	3,900
<i>United Provinces—</i> Divinity School, Khatauli ...	Church of India, Burma and Ceylon ...	1	..	2	..	9	..	..	4,056
Theological Seminary, Bareilly ^a ...	Methodist Church in South- ern Asia ...	1	..	3	..	31 ^a	No figures given	No figures given	No figures given
United Theological Col- lege, Saharanpur ^a ...	American Presbyterian Mis- sion and United Church of Northern India ...	..	1	3	..	16 ^a	..	..	c. 11,000

^a Some part time. ^b Mainly from America. ⁷ In addition to Students' stipends. ⁸ 1943-44 Figures. ⁹ Not all Ordinands.

APPENDIX II

QUESTIONNAIRES USED IN THE
NATIONAL CHRISTIAN COUNCIL SURVEY OF
THEOLOGICAL EDUCATION.

I

QUESTIONNAIRE ON THEOLOGICAL EDUCATION

TO THEOLOGICAL INSTITUTIONS.

(a) *General:*

1. Name of Institution and address. What is its historical background? Please send copies of calendar, prospectus and any other informative printed material.
2. Denominational affiliation(s).
3. What type of institution? Theological College of University standard? Theological School? Bible School? School for lay-workers? School for specialised training? What language is used as the medium of instruction?
4. Types of service for which your students are prepared.
5. What educational standard is required of entrants?

(b) *Students:*

6. No. of students in each class according to educational qualifications (i) B.A., (ii) Intermediate, (iii) School Final, (iv) Less than School Final.

No. of regular full-time women students in each class.

No. of part-time women students excluding students' wives.

No. of students' wives undergoing training. Give details of such training.

No. of special students.

7. Through whom are your students recruited? Please give percentages.

8. List of available scholarships, etc. By whom awarded and on what conditions?

9. Please send a copy of student rules and regulations.

10. Will you please give details regarding students' expenses?
Tuition Room rent per month Board per
month Other fees Books per year
Travel to their homes

What is the range of cost per student per year?

Is there any loan fund from which a student can borrow?

11. What percentage of your students in the last five years has entered the ministry?

Who is responsible for their appointments?

Do any ex-students fail to find suitable work?

12. Is field work offered? If so, what remuneration, if any is given?

13. What percentage of students resides in hostels? How many are married?

Do you supply quarters for married students?

14. What opportunities are provided for students to obtain counsel from members of staff?

(c) *Staff:*

15. No. of faculty members—full-time and part-time—Indian and non-Indian.

Qualifications of each, with age and present salary and scale.

Hours of teaching by each. Any pledge from staff taken?

How much extra work is done by each? Are they paid extra for it?

16. Books written or pamphlets published by members of your staff.

Any research work in progress?

Any furlough or study leave given? If so, to whom and under what conditions?

17. What are the existing salary scales—for Indians and non-Indians?

Any pension or provident fund scheme in existence? If so, what are its rates?

Are houses provided free, and if so, to whom and under what conditions?

18. Any faculty organisation? If so, what are its powers?

19. (a) State briefly how your institution is governed and administered.

(b) Do you favour co-operation in theological education—in your institution—in your area?

20. By whom is your budget drawn up? What is the budget for the current year? What percentage of it goes to (i) Staff salaries, (ii) Other salaries, (iii) Maintenance of buildings, (iv) Scholarships, etc.?

(d) *Curriculum:*

21. How are courses determined and supervised? Please send

a copy of syllabus. Any extension courses given? Please supply details.

22. What teaching methods are followed—lecturing, dictating notes, tutorial work, group discussion, etc.? Is there any supervision of the teaching given by faculty members?

23. What is the system of marking answer papers? How is uniformity ensured? Are any merit scholarships awarded?

24. How much time is given to the study of Indian languages and literature by the average student? Are your students required to pass an examination in this subject?

(e) *Library:*

25. How many books in the library? No. of duplicate copies? List of magazines taken? Please send a copy of the rules of the Library and its catalogue, if available.

26. How much money is available for buying books and magazines? . . . From what sources? . . . What is your annual budget for the library?

27. Are any full-time persons on the library staff? Any part-time? How many with professional training? What system of classification and cataloguing is followed?

28. Any unique books in the library?

(f) *Training in Worship:*

29. What opportunities offered? Daily chapel—compulsory or voluntary? By whom is the service led? Any student participation? How often are Communion services held? Other means of corporate or individual devotion?

30. Are retreats for students and staff held? Is any Director of the religious life of the students employed?

(g) *Recreation:*

31. What facilities for recreation are available? Is a Physical Director employed? Is provision for physical exercise made separately for students and staff?

II

QUESTIONNAIRE ON THEOLOGICAL EDUCATION

TO THE CHURCHES AND MISSIONS.

1. Describe the system of training an indigenous ministry in your area.

2. What grades of institutions do you have and where?

3. How is selection of students made and by whom?

4. How many congregations does your Church have and how many ordained ministers? What is the total number of Christians?

5. Please give a list of the ministers and full-time lay workers engaged in Church work (evangelists, catechists, women workers, etc.). How many have been trained? Please mention type of training received.

(a) B.A., B.D.

(b) B.D.

(c) L.Th.

(d) Bible School.

(e) Theological graduates for post-matric. standard.

(f) Pre-matric. standard.

6. How many voluntary lay workers have you (men and women)?

7. What training is available for them?

8. What are the duties of your various types of ministers? How are they supported? What is their salary scale? How is this paid, by congregation or from a Central Fund, from mission funds?

9. Are any of your congregations unable to pay an adequate salary to your pastors? What remedies are being applied or suggested?

10. Is your Church getting the ministry it needs? Are existing facilities for training an indigenous ministry adequate? To how many Christians (or how many Christian families) does each ordained pastor minister?

11. What is being done for the spiritual and intellectual well-being of your pastors after they take up their work?

12. Has the subsequent employment of those trained in your Seminary been such as to call out their gifts and make the best use of their training? Do you have a sufficient number of candidates for the ministry?

13. Are the conditions and opportunities for service in the ministry of your Church such as to challenge the youth of your Church and lead them to take up the ministry?

14. Would you favour co-operation in theological training? If so, what practical steps do you suggest?

15. What is the relationship between general educational and theological institutions in your area, Mission or Church?

III

QUESTIONNAIRE ON THEOLOGICAL EDUCATION

TO THE OLD STUDENTS OF THEOLOGICAL INSTITUTIONS.

(Principals of these Institutions are asked to send these questions to representative students who have been trained within the last ten years and are now engaged in different types of work.)

(N.B. Your answers will be treated as absolutely confidential.)

1. (a) Name.
(b) Years of training (dates).
(c) Qualification.
(d) Type of work now being done.
2. What aspects of your Seminary training do you consider of most value to you in your present work?
3. What improvements can you suggest regarding the following:—
 - (a) Curriculum.
 - (b) Practical training.
 - (c) Faculty members.
 - (d) Financial Aid.
 - (e) Study and other help after training.
4. Is your Seminary serving the needs of your Church adequately? Do you feel there is any lack in the training (intellectual, spiritual, practical experience) which your Seminary ought to have supplied?
5. Do you consider that facilities for training an indigenous ministry in your area are adequate?
6. Is there any special experiment, or study, or research on which you are now engaged which arises out of your Seminary course?

APPENDIX III

RESOLUTIONS REGARDING THE SURVEY OF
THEOLOGICAL EDUCATION PASSED BY THE NINTH
MEETING OF THE NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON, AT NAGPUR,
JANUARY 28th-FEBRUARY 1st, 1944.

RESOLVED:

'1. That the Council receives the Interim Report on the survey of Theological Education; records its appreciation of the progress which has been made with this important enquiry, and expresses its cordial thanks to all those whose co-operation has made the survey possible.

'2. That the Council commends the Regional Reports and the Findings and Recommendations of the Central Committee on Theological Education to the earnest consideration of Provincial Christian Councils and of all churches and missions.

'3. That the Council records its conviction that *the paramount need of the Church in India* is for men of high spiritual quality, adequately trained and equipped for the ministry of the Word and the Sacraments. Conscious of the urgency of this need, the Council resolves, solemnly, to reaffirm the resolutions on co-operation passed by its Theological Education Committee, and, in particular, to draw the attention of all churches and missions in India and all supporting societies and boards in the west to the following declaration:—

The Committee recognises the great gifts which have come to the Church through the different denominations of Christendom, and yet wishes to place on record its conviction that, in view of the exceedingly urgent need of the churches for an adequately trained and equipped ministry, and with a view to the ultimate union of the Church in India, the time has come when theological training in theological colleges and schools should be planned as a joint enterprise of the whole Church, and should be carried out by the fullest possible co-operation of the churches in each area. Where churches of widely differing traditions in doctrine, discipline and worship are working together, it may be necessary through the system of halls or of federated colleges or in some other way, to provide adequately for the training of the students of those churches in the doctrines and traditions of their churches. Until a greater measure of union than at present is attained, it may be desirable that

students trained in union institutions should also have a period of training in the field of their own church, in confessional theology and worship, in the local language and forms of religion and in practical theology.

'4. That the Council commends to all churches and missions and to the governing bodies of theological institutions of all grades, the adoption of the following nomenclature suggested by the Tambaram Conference for theological institutions:—

Bible Schools.—For the training in the vernacular of full-time unordained workers in the Church.

Theological Schools.—For the training of the ordinary pastoral ministry.

Theological Colleges.—For more advanced training.

'5. That the Council gives its general approval to the recommendations of the Theological Education Committee on post-graduate study and research and instructs the Secretariat to initiate correspondence with the International Missionary Council and with churches and missions in India on the lines of these recommendations.

'6. That the Council directs its Executive Committee to consider the recommendation regarding the establishment of a School of Indian Religions and authorises the Executive, if it thinks fit, to establish a Committee for the purpose of initiating such a school.

'7. That the Council commends to the earnest consideration of the Governing Boards and the churches and missions concerned the recommendations on Theological Education of the college grade.

'8. That the Council approves the general recommendation of the Committee that in each of the language areas, indicated in the Report, there should be one theological school of high grade established on a co-operative basis; it commends the detailed recommendations to the attention of all churches, missions and theological institutions; it requests the Provincial Christian Councils, in consultation with the N.C.C. Secretariat, to set up strong committees to study the recommendations, initiate consultations with the official representatives of churches, missions and institutions concerned in the respective language areas, and to work out the financial implications of whatever scheme is adopted by the churches.

'9. That the Council refers to its Executive Committee the suggestion that arrangements be made for a special Day of Prayer for the ministry of the Church and for theological students and institutions, to be observed annually.

'10. That the Council instructs its Committee on Theological Education to make the necessary plans for the continuation of the survey and for the publication of an authoritative report on Theological Education in India; it requests the Executive Committee to arrange for the appointment of a Secretary who will be able to give undivided attention, for a limited period, to the completion of the survey and the preparation of the report.

'11. *Bible Schools*.—(a) The Council requests the Theological Education Committee to arrange for four area conferences for the exchange of ideas and experience between those engaged in the training of lay workers.

'The following areas are suggested:—

- (1) South India;
- (2) North-East India;
- (3) North-West India;
- (4) Mid-India and Western India.

'(b) The Reports of these conferences should be submitted to the Theological Education Committee, which should defer more detailed study of the problems and needs of Bible School training until the area reports are available.

'12. *Recruitment*.—The Council notes with concern that the Church in India is not securing for the work of the Christian ministry as many candidates of first-rate quality as the needs of the Church demand.

'The Council recognises that the level of recruitment to the ministry is determined largely by the quality of spiritual life within the Church and by the nature of the influences which are exerted upon Christian young men in the home and in school or college.

'The conditions which the Church should aim at creating are:—

- (a) Due respect for the vocation and person of the minister.
- (b) A salary scale which, while demanding sacrifice, is sufficient to free the minister from ceaseless financial anxiety.
- (c) Freedom for initiative and experiment along the lines of the minister's natural gifts and capacities.

'The Council urges Christian parents and all Christian schools and colleges to use every opportunity of placing before Christian youth the claim of the Christian ministry as a possible vocation. The Council requests the Student Christian Movement to make arrangements in its conferences and study programmes for the presentation and reinforcement of this claim.'

APPENDIX IV

CHARTER OF INCORPORATION OF THE SERAMPORE COLLEGE

'We Frederick the Sixth, by the Grace of God King of Denmark, the Venders and Gothers, Duke of Slesvig Holsten, Stormarn, Ditmarsken, Limesborg and Oldenburg, by these writings make known and publicly declare, that whereas William Carey and Joshua Marshman, Doctors of Divinity, and John Clark Mashman, Esq., inhabitants of our town of Fredericksnagore (or Serampore) in Bengal, being desirous of founding a College to promote piety and learning particularly among the native Christian population of India, have to secure this object erected suitable buildings and purchased and collected suitable books, maps, etc., and have humbly besought us to grant unto them and such persons as shall be elected by them and their successors to form the Council of the College in the manner to be hereafter named, our Royal Charter of Incorporation that they may the more effectually carry into execution the purposes above-mentioned:—We being desirous to encourage so laudable an undertaking, have of our special grace and free motion ordained, constituted, granted and declared, and by these presents we do for ourselves, our heirs and successors ordain, constitute, grant and declare.—

'1. That the said William Carey, Joshua Marshman and John Clark Marshman, and such other person or persons as shall successively be elected and appointed the Council of the said College, in the manner hereafter mentioned, shall by virtue of these presents be for ever hereafter one body politic and incorporate by the name of the Serampore College for the purposes aforesaid to have perpetual succession and to have a common seal, and by the said name to sue and to be sued, to implead and be impleaded, and to answer and be answered unto in every court and place belonging to us, our heirs and successors.

'2. And We do hereby ordain, constitute and declare that the persons hereby incorporated and their successors shall for ever be competent in law to purchase, hold and enjoy for them and their successors any goods and chattels whatsoever and to receive, purchase, hold and enjoy, they and their successors, any lands, tenements or hereditaments whatever and that they shall have full power and authority to sell, exchange or otherwise dispose of any real or personal property to be by them acquired as aforesaid, unless the sale or alienation of such property be

specially prohibited by the donor or donors thereof, and to do all things relating to the said college or corporation in as ample a manner or form as any of our liege subjects, or any other body politic or corporate in our said kingdom or its dependencies may or can do.

'3. And We do hereby ordain, grant and declare that the number of Professors, Fellows or Student-Tutors and Students shall be indefinite and that the said William Carey, Joshua Marshman and John Clark Marshman shall be the first Council of the said college, and that in the event of its appearing to them necessary during their lifetime, or in the case of the death of any one of the three members of the said first Council, the survivors or survivor shall and may under their respective hands and seals appoint such other person or persons to be members of the Council of the College, and to succeed each other so as to become members of the said Council in the order in which they shall be appointed, to the intent that the Council of the said College shall for ever consist of at least three persons.

'4. And We do hereby further ordain, grant and declare, that for the better government of the said College and the better management of its concerns, the said William Carey, Joshua Marshman and John Clark Marshman, the members of the first Council, shall have full power and authority for the space of ten years from the date of these presents to make and establish such Statutes as shall appear to them useful and necessary for the government of the said College, in which Statutes they shall define the powers to be entrusted to their successors, to the Professors, the Fellows or Student-Tutors and other officers thereof, and the duties to be performed by these respectively for the management of the estates, lands, revenues and goods—and of the business of the said College, and the manner of proposing, electing, admitting and removing all and every one of the Council, the Professors, the Fellows or Tutors, the officers, the students and the servants thereof, and shall make and establish generally all such other Statutes as may appear to them necessary for the future good government and prosperity of the said College, provided that these Statutes be not contrary to the laws and Statutes of our realm.

'5. And We do hereby further ordain, grant and declare that the Statutes thus made and established by the said three members of the first Council and given or left in writing under their respective hands, shall be valid and in full force at the expiration of ten years from the date of these presents, so that no future

Council of the College shall have power to alter, change or vary them in any manner whatever, and that the Statutes shall for ever be considered the constitution of the said College. And We do hereby appoint and declare that these Statutes shall be made and established by the said William Carey, Joshua Marshman and John Clark Marshman alone, so that in case either of them should die before the expiration of ten years, the power of completing or perfecting these Statutes shall devolve wholly on the survivors or survivor; and that in case all three of them should die before the expiration of ten years, the statutes which they have left in writing under their hands, or under the hand of the last survivor among them, shall be considered 'The Fundamental Statutes and Constitution of Serampore College,' incapable of receiving either addition or alteration, and shall and may be registered in our Royal Court of Chancery as 'The Statutes and Constitution of Serampore College.'

'6. And We do hereby further appoint, grant and declare that from and after the completion of the Statutes of the said College in the above said time of ten years, the said Council of the College shall be deemed to consist of a Master or President and two or four members who may be Professors or otherwise as the Statutes may direct so that the said Council shall not contain less than three, nor more than five persons, as shall be defined in the Statutes. The Council shall ever be elected as the Statutes of the College may direct, yet the said Master or President shall always previously have been a member of the College; and upon the decease of the said Master or President, the Council of the said College shall be unable to do any act or deed until the appointment of a new Master or President, save and except the appointment of such a Master.

'7. And We further appoint, grant and declare that the said William Carey, Joshua Marshman and John Clark Marshman, the members of the first Council, and their successors for ever shall have the power of conferring upon the students of the said College, native Christians as well as others, degrees of rank and honour according to their proficiency in as ample a manner as any other such College, yet the said Serampore College shall only have the power of conferring such degrees on the students that testify their proficiency in Science, and no rank or other special right shall be connected therewith in our dominions. And We do hereby further appoint, grant and declare that after the expiration of the said ten years, the said Council of the College and their successors for ever shall have

power to make and establish such orders and by-laws as shall appear to them useful and necessary for the government of the said College, and to alter, suspend or repeal those already made, and from time to time make such new ones in their room as shall appear to them most proper and expedient provided the same be not repugnant to the Statutes of the College or the laws of our realm, and that after the expiration of these ten years any member of the Council shall have power to move the enactment of any new by-law, or the alteration, suspension or repeal of any existing one provided notice of such motion shall have been delivered in writing to the Master and read from the Chair at one previous meeting of the Council of the said College, but that no such motion shall be deemed to have passed in the affirmative, until the same shall have been discussed and decided by ballot at another meeting summoned especially for that purpose, a majority of the members then present having voted in the affirmative; and in this as in all other cases, if the votes be equal, the Master or President shall have the casting vote.

'Given at our Royal Palace in Copenhagen on the twenty-third day of February in the year of our Lord one thousand eight hundred and twenty-seven, in the nineteenth year of our reign.

Under our Royal Hand and Seal.
FREDERICK R.'

APPENDIX V

'BENGAL ACT NO. IV OF 1918. THE SERAMPORE COLLEGE ACT, 1918.

(Published in the Calcutta Gazette of the 1st May, 1918.)

AN ACT TO SUPPLEMENT, AND IN CERTAIN MATTERS TO
SUPERSEDE, THE ROYAL CHARTER OF INCORPORATION AND THE
STATUTES AND REGULATIONS OF THE SERAMPORE COLLEGE.

Preamble:

'Whereas, on the 23rd day of February, 1827, the institution established in Serampore, Bengal, and known as the Serampore College, was incorporated by Royal Charter granted by his late Danish Majesty, King Frederick the Sixth, with the powers and privileges in the said Royal Charter set forth, including the power of conferring upon the students of the said College degrees of rank and honour according to their proficiency in science.

'And whereas by Article VI of the Treaty of Purchase, dated the 22nd February, 1845, transferring Serampore to the British Government, it was provided that the rights and immunities granted to the Serampore College by the said Royal Charter, as translated and contained in Schedule I to this Act, should not be interfered with, but should continue in force in the same manner as if they had been obtained by a Charter from the British Government, subject to the general law of British India.

'And whereas Statutes and Regulations for the better government of the said College and management of its concerns, as contained in Schedule II to this Act, were, on the 12th day of June, 1833, made and established under the powers conferred by Article 4 of the said Royal Charter.

'And whereas, under the provisions of the said Royal Charter, the Council of the College consists of a Master or President and two or four members elected as provided in the said Statutes and Regulations, and the management of the College and its general order and government is vested in the Master and Council, and the said power of conferring degrees of rank and honour is vested in the first Council and their successors for ever.

'And whereas, it is considered that in order to give effect, under the conditions now existing, to the intentions of his

late Danish Majesty and of the founders of the said College, that is to say, to promote piety and learning, particularly among the native Christian population of India, the amendment of the constitution of the College, by the enlargement of the Council on an interdenominational basis, with power to delegate some of its functions, in manner hereinafter appearing, is required.

'And whereas the present Council of the said College consists of the Reverend George Pearce Gould, M.A., D.D., Master and President, George Barclay Leechman, Esq., Sir George Watson Macalpine, LL.D., the Reverend Robert Forman Horton, M.A., D.D., and the Reverend George Howells, M.A., Ph.D., Principal of the College.

'And whereas it is deemed expedient by the Governor in Council, with the consent of the said Council of the Serampore College, that a Faculty and Senate be constituted for the said College in manner hereinafter appearing and that suitable standards be imposed in regard to any secular degrees that may hereafter be conferred by the said Council under the terms of the said Royal Charter.

'And whereas it is necessary to make provision for the above purpose by subjecting the said Royal Charter, Statutes and Regulations to an Act of the legislature under the general law of British India in accordance with the terms of the aforesaid Treaty.

'And whereas the previous sanction of the Governor General in Council has been obtained to the passing of this Act.

'It is hereby enacted as follows:—

'Short Title:

'1. This Act may be called the Serampore College Act, 1918.

'Constitution of the Council.

'2. (i) The Council of the Serampore College as constituted by the Royal Charter of the 23rd day of February, 1827, shall be enlarged so as to consist of not less than five or more than sixteen ordinary members, including the Master, as the Council may from time to time determine. The first Council constituted under this section shall include the present Master and President and the other present members.

'(ii) At least one-third of the members of the Council shall be members of the Baptist denomination.

'(iii) The Master shall be the President of the Council.

'(iv) The Principal of the College, if not an ordinary member, shall be an additional member of the Council *ex officio* during his term of office as Principal of the College.

'(v) Until otherwise determined by by-law made under section 14, three members of the Council shall form a quorum.

'Resignation of Members:

'3. Any member of the Council may at any time resign his office by notice in writing to the Master, provided that no such resignation shall be deemed to take effect so long as the total number of members of the Council shall by reason thereof be less than five.

'Election of Master:

'4. On any vacancy occurring in the office of Master the remaining members of the council shall elect another person, whether one of their number or not, to fill his place.

'The College Faculty:

'5. The Council shall, within one year from the date of the commencement of this Act, constitute and appoint in the manner prescribed in section 6 a body to be known as the College Faculty.

'Constitution of the College Faculty:

'6. (i) The Faculty shall consist of the Principal (who shall be its President) and such of the professors and other officials and functionaries of the College as may be appointed by the Council in accordance with by-laws made under section 14.

'(ii) The Council shall from time to time prescribe and declare by order in writing the powers and duties of the Faculty, and may remove any member thereof.

'Delegation of Council's powers and duties:

'7. The Council may delegate to the Faculty all or any of the powers and duties of the Council and Master, which concern only the internal management of the College and its general order and good government.

'The Senate of the College:

'8. The Council shall, within one year from the date of the commencement of this Act, constitute and appoint in the manner prescribed in section 9 a body to be known as the Senate of the College.

'Constitution of the Senate:

'9. The Senate shall consist of the Principal (who shall be convener) and not less than twelve nor more than eighteen persons as the Council may from time to time determine, to be appointed by the Council.

'Provided that:—

'(a) at least one and not more than three representatives of each of the following Christian denominations, viz., Anglican, Baptist, Congregational, Lutheran, Methodist, Presbyterian and Syrian, shall, as far as practicable, be members of the Senate;

'(b) at least two-thirds of the members shall be persons other than professors, officials or functionaries of the College;

'(c) not less than one-sixth of the members shall be members of the College Faculty.

'Term of Office of Members of the Senate:

'10. (i) Subject to the provisions of clause II of the Statutes and Regulations of the College, which shall be deemed to apply to members of the Senate, each member of the Senate shall hold office for a period of five years, at the expiration of which period he shall retire, but he shall be eligible for re-appointment:—

'Provided that the Principal shall not, during the term of his office as Principal, be subject to retirement, unless he becomes disqualified under the provisions of clause II of the Statutes and Regulations.

'(ii) Any member of the Senate may, by notice in writing to the Master, resign his membership at any time.

'Duties of the Senate:

'11. The Senate shall frame courses of study and make rules for the conduct of examinations, and shall, subject to the control of the Council, determine the qualifications for degrees and diplomas, and do and perform all other matters and things necessary or proper for or relating to the determination of the eligibility of candidates for degrees, diplomas and certificates to be conferred by the Council.

'Power of the Senate to make Rules and Regulations:

'12. Subject to the provisions of this Act, the Senate shall make rules and regulations for the convening of its meetings and for the proper conduct of its business.

'Granting of Degrees:

'13. If, at any time, the Council shall intend to grant degrees in any branch or branches of knowledge and science other than theology, such degrees shall be confined to students who shall have received regular instruction at the Serampore College; and before the Council proceeds to grant such degrees, it shall satisfy the Government as defined in section 2 (b) of the Indian Universities Act, 1904, in relation to the University of Calcutta as to the adequacy—

- (i) of the establishment and equipment of the College;
- (ii) of the academic standard to be maintained; and
- (iii) of the financial provision made therefor.

'Provided that the said Government, on ceasing to be so satisfied, may withdraw their approval of the granting of such degrees.

'Power of the Council to make by-laws.

'14. Subject to the provisions of this Act and of the said Royal Charter, Statutes and Regulations, so far as they are not inconsistent therewith, the Council shall make by-laws providing for and regulating the following matters, namely:—

- '(a) the convening of meetings of the Council;
- '(b) the quorum to be required at meetings of the Council and the conduct of business at such meetings;
- '(c) the appointment of members of the Council, Faculty and Senate;
- '(d) the duties to be performed by the Faculty under the direction and control of the Council;
- '(e) the conferring of degrees, diplomas and certificates on the recommendation of the Senate;
- '(f) the terms and tenure of appointments, duties, emoluments, allowances and superannuation allowances of the Principal, Professors, Fellows, Tutors and other officers of the College and of its servants;
- '(g) the finances and accounts of the College and the investments of its funds;
- '(h) the person or persons by whom, and the manner and form in which, contracts by or on behalf of the College may be entered into, varied or discharged, and deeds, agreements, contracts, cheques, and other negotiable instruments and documents may be signed or executed on behalf of the College, and minutes and proceedings of meetings of the Council, Faculty or Senate may be authenticated or evidenced so as to bind the

College and be receivable in evidence in accordance with the provisions of the Indian Evidence Act, 1872;

'(i) the custody and use of the common seal; and

'(j) generally all such other matters as may be required or authorised under this Act and the said Royal Charter, Statutes and Regulations, so far as they are not inconsistent with this Act.

'Effect of Act:

'15. The provisions of the said Royal Charter and of the Statutes and Regulations made thereunder, so far as they are contrary to or inconsistent with any of the terms of this Act, shall be deemed to be superseded from the date of the commencement of this Act;

'Provided that nothing in this Act shall render invalid any acts performed, duties imposed or liabilities incurred prior to the date on which this Act comes into force in accordance with the terms of the said Royal Charter, and of the Statutes and Regulations made thereunder.'

APPENDIX VI

SERAMPORE REGULATIONS

(Revised: June 1942)

'(a) AFFILIATED COLLEGES

'Conditions of Affiliation:

'The Governing Body of any theological Institution seeking affiliation with Serampore College is required to fulfil the following conditions, viz.:—

'1. It shall make formal application to the Senate, submitting a clear statement of the qualifications of its staff and of the general character and equipment of the Institution, and undertaking to report to the Senate such changes as may occur from time to time in the personnel of its staff.

'2. It shall satisfy the Senate that every member of its Staff holds a satisfactory degree or diploma in evidence of his fitness to teach the subject or subjects for which he is responsible. Exceptional cases will be judged on their merits by the Senate.

'N.B. If, at any time, the Senate think it desirable, it will appoint a deputation to visit and inspect an affiliated Institution or an Institution seeking affiliation.

'Responsibilities of Affiliated Colleges:

'The Governing Body of every affiliated College—

'(a) shall observe the rules laid down by the Senate regarding the academic status required for the admission of students to the Licentiate and B.D. Courses of study;

'(b) shall report to the Senate the names of students prosecuting studies in the Institution with a view to taking the Serampore examinations, giving particulars of their academic status and of the Courses of Study they are following, so that they may be registered accordingly as Internal students of an affiliated College;

'(c) shall comply with the regulations laid down by the Senate regarding Courses of Study leading to Serampore diplomas and degrees and the conduct of examinations qualifying therefor;

'(d) shall pay an annual fee of two hundred and fifty rupees for affiliation to the L.Th. standard, or of five hundred rupees for affiliation to the B.D. standard; and shall further pay the Examination fees of its students as required;

'(e) shall submit annually, *on or before March 31st*, reports on the half-yearly or other periodic examinations of registered students, giving therein the class or percentage of marks obtained by them in the several subjects of their course, together with any remarks which the authorities may deem appropriate in connection therewith;

'(f) shall, in the event of its seeking suspension of affiliation, give six months' notice, prior to the beginning of a new Session, before disaffiliation becomes effective;

'(g) if it has been disaffiliated but intends later to resume affiliation, shall, during the period of temporary disaffiliation, pay twenty per cent of the Affiliation Fee.

'Representation of Affiliated Institutions at Senate Meetings:

'In view of the importance of close touch being maintained with affiliated Institutions, and the statutory limitation of the membership of the Senate that may make it impracticable for every Institution to have a direct representative on the Senate, the heads of affiliated Institutions who are not members of the Senate are invited to attend the meetings of the Senate, their expenses being paid from the Senate budget. They are also provided with copies of proceedings relating to the Senate's activities.

'(b) REGISTRATION AND STATUS OF INTERNAL STUDENTS

'Academic qualifications required.—The academic status required for the registration of Internal students with a view to their taking Serampore theological examinations is as follows:—

'(a) *For Examinations qualifying for the L.Th. Diploma (English Course and Anglo-Vernacular Course):*—

'a student must either—

'(i) be a Matriculate of Serampore College or of some other Indian University;' or

'(ii) hold a School Leaving Certificate endorsed for College admission;' or

(iii) hold a School Leaving Certificate (unendorsed) together with a Secondary Teachers' Training Certificate.

'N.B. A student with this qualification is eligible only for the Anglo-Vernacular Course.

¹ Connection with any foreign College or University will be considered on its own merits by the Senate as occasion may arise, for the purpose of admission either to the L.Th. or the B.D. Examinations.

'(b) For Examinations qualifying for the Preliminary Course to the B.D. Degree:—

'a student must either—

- '(i) hold the Intermediate in Arts or Science Certificate of an Indian University;' or
- '(ii) be a Matriculate of Serampore College; or
- '(iii) be a Matriculate of an Indian University' or hold a School Leaving Certificate endorsed for College admission, and in addition pass the Entrance Examination (see Section 5).

'*Entrance Examination.*—The paper shall be for three hours and the total value of the questions shall be 100 marks, of which 25 shall be allotted to a paraphrase of a piece of English poetry, 25 to summarising or elucidating a passage of English prose, and 50 to an essay on a given subject. The subject of the essay shall as far as possible have a religious bearing.

'In the case of Internal candidates this examination will be arranged for by each College concerned.

'In the case of External candidates this examination will be arranged for by the Registrar.

'(c) For Examinations qualifying for the B.D. Degree:—

'a student at the time of his entry on the course must either—

- '(i) be a graduate in Arts or Science of an Indian University;' or
- '(ii) hold the Intermediate Arts or Science Certificate of an Indian University,' and must, subsequently to obtaining this Certificate, have taken a Theological Course which the Senate approves as an adequate supplementary qualification in a College not affiliated to Serampore College; or
- '(iii) have passed the Preliminary Examination to the B.D. Degree, with *distinction*; or
- '(iv) hold the G.Th. Diploma of Leonard Theological College, Jubbulpore, or the Diploma of Bishop's College, Calcutta, and in addition pass in the Psychology paper of the Preliminary Examination securing therein not less than 40% marks.
- '(v) A student who holds the L.Th. Diploma of Serampore College of the first or second class is academically

' Connection with any foreign College or University will be considered on its own merits by the Senate as occasion may arise, for the purpose of admission either to the L.Th. or B.D. Examinations.

entitled to register as a candidate for the B.D. degree;

'provided that—

'(1) he holds a Matriculation Certificate, or its equivalent (see under (a), (i) and (ii) above); and that

'(2) he passes (or has already passed) in the Psychology paper of the Preliminary Examination, securing therein not less than 40%.

(d) *Examination qualifying for the B.D. Honours Certificate:—*

'A Bachelor of Divinity (Serampore) is academically eligible to register for this examination provided that he has passed the B.D. Examination in the First or Second Class.

'(c) BACHELOR OF DIVINITY COURSE

'*Length of Course.*—The B.D. Course extends over three years, within which period candidates shall present themselves for the Examinations in the twenty-seven papers which comprise the minimum requirements for the degree.

'Five years from the date of entry on the Course shall be the maximum period allowed for completing the requirements for the degree;

'Provided that in exceptional circumstances by a special Resolution of the Senate Executive a candidate may obtain an extension of this time limit.

'*Curriculum of Studies.*—The Branches of study in the Curriculum for the B.D. degree are divided into four groups A, B, C and D.

'The total number of papers required for the degree is twenty-seven.

Candidates are required to pass in all the Branches in Group A—15 papers (13 papers for those who take Old Testament with Hebrew) and Group B—3 papers, 18 papers in all (16 papers for those who take Old Testament with Hebrew), and in at least five (7 for those who take Hebrew) chosen from Group C. The remaining papers may be chosen from either Group C or Group D;

'Provided always that not less than one and not more than four Branches are selected from Branches VII to XV (Branches VII to XI belong to Group C and XII to XV to Group D) and that the maximum number of papers prescribed in the Syllabus is taken in at least one Branch chosen from Branches I to V and VII and VIII.

GROUP A

<i>Branch</i>	<i>No. of Papers</i>
I. Old Testament (without Hebrew).	5 (3 for those who take Hebrew).
II. New Testament...	... 6
III. Christian Theology	... 2
IV. History of Religions	... 1
V. Church History	... 1
Total	... 15

GROUP B

VI. (a) Vernacular Essay	... 1
(b) Vernacular Translation...	... 1
(c) Thesis (in English or in Vernacular).	... 1
Total	.. 3

GROUP C

I. (i) Old Testament (with or without Hebrew).	1 (in addition to those required under Group A).
(ii) Old Testament (with Hebrew).	4 Compulsory (in addition to the 3 required under Group A).
II. New Testament	... 1 (in addition to those required under Group A).
III. Christian Theology	... 1 or 2 (in addition to those required under Group A).
IV. History of Religions	... 1 or 2 (in addition to those required under Group A).
V. Church History	... 1 or 2 (in addition to those required under Group A).
VII. Philosophy of Religion	... 2 or 3.
VIII. Classical and Ecclesiastical Languages.	... 2 or 3.
IX. Moral Philosophy	... 1 or 2.
X. Vernacular Studies	... 2 or 3.
XI. Psychology of Religion	... 1.

GROUP D

XII. Pastoralia	... 1 or 2.
XIII. Religious Education	... 1 or 2.
XIV. Liturgiology	... 1 or 2.
XV. Rural Church and Indian Culture.	1 or 2.

'Examination.—(i) When taken. In the case of Internal students the authorities of each College shall determine the number of papers (if any) in which they will present their students for examination in each year of their Course;

'Provided that the Thesis is submitted only during the final year of a candidate's course.

'External candidates are required to submit the Thesis in English or in Vernacular in connection with their final examination only.

'(ii) Standard of Pass.

Class	L.Th. and Preliminary Courses	B.D. and B.D. Honours
1st Class	60 to 100 per cent.	65 to 100 per cent.
2nd Class	45 to 59 „ „	50 to 64 „ „
3rd Class	36 to 44 „ „	40 to 49 „ „

N.B. To gain "Distinction" in the Preliminary Examination, candidates must pass in all subjects and obtain an average of not less than 50% in all the papers together.

'(iii) Pass in Examinations.

'Candidates must satisfy the examiners in each paper separately.

'No candidate shall be re-examined in a paper in which he has already satisfied the examiners.

'There is no prescribed order in which the different papers are to be taken.

'(iv) Examination Fees for Internal Candidates.

Preliminary Examination	...	Rs. 15
The fee payable by a candidate for the L. Th.	...	
or the B.D. Examination is	...	45
Of which the minimum instalment due on each occasion on which a candidate presents himself for examination until the full fee is paid is	...	15

'For re-examination.

On each occasion on which a candidate presents himself for re-examination in one paper	...	5
On each occasion on which a candidate, L. Th., or B. D., presents himself for re-examination in more than one paper	...	15

(d) L.Th. (ENGLISH) COURSE

REGULATIONS FOR THE L.Th. (ENGLISH) COURSE

(For Internal and External Students)

'Length of Course:

'The L.Th. (English) Course extends over three years, within which time candidates shall present themselves for examination in the subjects of the Preliminary Course and the thirteen papers (fourteen in the case of those who take the English course in N.T.) which together comprise the minimum requirements for the Diploma.

'Five years from the date of Registration for the Preliminary Course is the maximum period allowed for completing the requirements for the Diploma;

'Provided that in exceptional circumstances by a special Resolution of the Senate Executive a candidate may obtain an extension of this limit.

'Curriculum of Studies:

'The curriculum of studies in the L.Th. (English) Course is divided into two parts:—

PART I—In this the subjects and examination papers are the same as for the Preliminary Course.

PART II—It is a modified form of the Curriculum of studies for the B.D. Degree.

'1. The subjects in Part II of the Course are divided into two groups, A and B.

'2. The total number of papers required under Part II is thirteen (fourteen in the case of those who take the English Course in N.T.), viz., eleven papers in Group A and two (or three as the case may be) papers chosen from Group B.

GROUP A.

I.	Old Testament (Text and Introductions)	...	2	Papers
II.	(i) New Testament (Greek Course)	...		
or II.	(ii) " (English Course) *	...	4	"
III.	Christian Theology (Outlines)	...	2	"
IV.	History of Religions	...	1	"
V.	Church History	...	1	"
VI.	Vernacular Essay	...	1	"

Total ... 11 Papers

* N.B. Those who take the New Testament English Course are required to take an extra paper from Group B.

GROUP B.

IV. History of Religions	...	1 Paper (in addition to that required under Group A).
V. Church History	...	1 Paper (in addition to that required under Group A).
VIII. Classical and Ecclesiastical Languages	...	2 or 3 Papers
X. Vernacular Studies	...	2 or 3 Papers
XII. Pastoralia (open to Internal Students only)	...	1 Paper
XIV. Liturgiology	...	1 or 2 Papers

‘(e) L.Th. (ANGLO-VERNACULAR) COURSE

REGULATIONS FOR THE L.Th. (ANGLO-VERNACULAR) COURSE

‘Candidates may qualify for the L.Th. Diploma by taking the L.Th. (Anglo-Vernacular) Course.

‘The L.Th. (A.V.) Course is confined to Internal students.

‘*Conditions of Admission.*—The course is open to those who hold a Matriculation Certificate or the Secondary School Leaving Certificate (endorsed), or the S.S.L.C. (unendorsed) together with a Secondary Teachers’ Training Certificate.

‘*Length of Course.*—Five years from the date of Registration for the L.Th. Course is the maximum period allowed for completing the requirements for the Diploma.

Provided that in exceptional circumstances by a special Resolution of the Senate Executive a candidate may obtain an extension of this time limit by not more than one year.

‘*Promotion of Students.*—First Year L.Th. students are eligible for promotion to the Second Year L.Th. Class provided they pass in not less than four of the Branches of the First Year Course; but no credit will be allowed in connection with the Second Year Examination unless such students pass in any remaining subject or subjects of the First Year Course at or before the time of their Second Year Examination.

‘Second Year L.Th. students are eligible for promotion to the Third Year L.Th. Class provided they pass in not less than four Branches of the Second Year Course, it being understood that, when taking the Third Year Examination, they must make good the deficiency in any paper in which they have failed, either (a) by gaining correspondingly higher marks in *another paper* of the same Branch, or (b) by passing in the identical

paper in which they have previously failed. The first option viz. (a) above shall not be allowed with regard to any Section in which a student has failed by more than ten marks.

'Relation to the B.D. Course.—The L.Th. (A.V.) Course is independent of the B.D. Course as far as examinations are concerned.

'A candidate who successfully completes the L.Th. (A.V.) Course will be exempted from the Preliminary Course, introductory to the B.D. Course, with the exception of Psychology, but he will be required to pass the Serampore Matriculation examination before proceeding to the B.D. Course if he has not already matriculated.

'(f) B.D. HONOURS COURSE

'The subjects for B.D. Honours Courses are limited to those prescribed in the B.D. Curriculum of Studies. For the present, examinations for the Honours Certificate will be held only in the following Branches:—

Branch I. Old Testament, with Hebrew, with or without Aramaic.

„ II. New Testament.

„ III. Christian Theology.

„ IV. The History of Religions.

„ V. Church History.

„ VII. The Philosophy of Religion.

„ IX. Moral Philosophy.

'The Honours Certificate will be awarded to a candidate who passes in any one of the Branches prescribed.

'The Syllabus in each Branch comprises—

'A. A General Section—covering the same ground as the B.D. Course, but involving a more advanced and more detailed study. (3 *Papers.*)

'B. A Special Section—requiring specialization in a particular part of the subject. (3 *Papers.*)

'(g) REGULATIONS FOR THE D.D. DEGREE

'The Regulations for the D.D. Degree are as follows:—

'(i) (a) Each candidate shall submit a thesis on any one of the subjects of the B.D. Honours Course approved by the Senate.

'(i) (b) The Thesis may be written in English or in one of the languages of India, Burma or Ceylon approved by the

Senate; if in the latter an authorised English translation shall also be submitted.

'(ii) A Board of three Examiners, of whom at least one shall be selected from experts outside of India, shall examine the thesis. If the thesis reveals real research or originality and is approved by the Examiners, the candidate shall be admitted to the Degree of Doctor of Divinity.

'(iii) (a) Any B.D. of Serampore College (University) who has obtained either First or Second Class honours in a subject may offer himself as a candidate for the Degree of Doctor of Divinity.

'(iii) (b) Anyone in India who has passed a Degree Examination of any other University after taking a full course in Christian Theology similar to that required by Serampore College, may also offer himself as a candidate for the Degree of Doctor of Divinity of Serampore College (University) provided the Degree Examination he has passed is considered by the Senate to be equivalent to the Examination for the B.D. with Honours of Serampore College.

'(iii) (c) Any person who has taken a full course in a recognised Theological College and has been teaching for five years in a Theological College a subject or subjects of a distinctively theological nature (for the present Branches I to V, and VII and IX) may, if his candidature is approved by the Senate, submit a thesis on a subject related to the Department in which he has been teaching (the subject of the thesis having been previously approved by the Senate).

'(iv) Each candidate shall submit three copies of the thesis either typewritten or printed, which copies shall remain the property of the Senate.

'(v) Each candidate for the Degree shall pay a sum of Rs. 150 as examination fee for each examination.

'(vi) No candidate shall be eligible for admission to the D.D. Degree until five years have elapsed since his passing the B.D. Examination or its equivalent. This rule does not apply to a candidate who has completed his thirtieth year at the time of his application.'

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